

**EDUCATIONAL STRATEGIES FOR THE
DEVELOPMENT OF SPIRITUAL INTELLIGENCE (SQ)
IN SOUTH AFRICAN SECONDARY SCHOOLS**

by

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PROMOTER: PROFESSOR S SCHULZE

DECLARATION

I declare that this thesis, EDUCATIONAL STRATEGIES FOR THE DEVELOPMENT OF SPIRITUAL INTELLIGENCE (SQ) IN SOUTH AFRICAN SECONDARY SCHOOLS represents my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

A handwritten signature in black ink, appearing to read 'C. Ferreira', is written over a horizontal dashed line.

C. FERREIRA

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- **Jean**, my son, who stayed. Thank you.

DEDICATION

*I dedicate this thesis to
my father
who exemplifies spiritual intelligence in its very essence*

*"There are scattered forerunners in the world. They are those who are ahead of their time,
and whose personal action is based on an inward knowledge of that which is yet to come."*

Abbe de Tourville

ABSTRACT

The main research question of the study was: *How can spiritual intelligence (SQ) be developed in secondary school students?* This was motivated out of concern for the moral degeneration that secondary school students experience in South Africa. The literature review focused on the nature of SQ and how it can foster adaptive functioning and transformation in adolescents and the complexity of Religion Education (RE) in South African secondary schools. A case was made for developing educational strategies that can develop SQ in adolescents and create educational environments that not only encourages students to engage in dialogue that involves a broader conversation about religion and spirituality, but also supports transformational learning.

The empirical investigation to evaluate the approach and educational strategies that were used, implemented a qualitative case study design. Gardner's Multiple Intelligence (MI) theory and the social constructivist theory were used as conceptual frameworks. Purposive and convenient sampling was employed to select ten Grade 11 students in a secondary school in Gauteng that reflected the demographics of the country's population. Qualitative data collection included reflective activities and informal conversation interviews. Field notes were kept and all observations were documented in a self-reflective journal. This was followed by a focus group session and semi-structured interviews.

Findings revealed that the educational strategies had the capacity to develop core traits and mental abilities of SQ, provide peak experiences and enhance virtuous behaviour in adolescents. It was concluded that education should include content around the nature of SQ in conjunction with reflective and experiential activities. SQ provided a platform for epistemic relativity. It was thus concluded that SQ can be deliberately developed in South African secondary school contexts. The recommendations focussed on the role of institutions of higher learning in sensitising stakeholders regarding the relevance of SQ in South African educational contexts; training of in-service teachers; the importance of Life Orientation (LO) as conveyer of SQ and the role of the LO teacher in cascading SQ down to school students. Finally, a SQ training workshop was proposed. The study concluded with recommendations for further research. The limitations of the study were also presented.

Key words: Spiritual intelligence; spirituality; secondary school education; strategies to develop spiritual intelligence; adolescent spiritual intelligence; multiple intelligence theory; socio constructivism.

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ABBREVIATIONS

ACE	Accelerated Certificate in Education
CAPS	Curriculum and Assessment Policy Statement
CNE	Christian National Education
CIE	Catholic Institute of Education
CJCP	Centre for Justice and Crime Prevention
DoE	Department of Education
EEG	Electroencephalogram
EQ	Emotional intelligence
FET	Further Education and Training
ICRSA	Institute of Comparative Religion in Southern Africa
IQ	Intelligence quotient
LO	Life Orientation
MI theory	Theory of multiple intelligences
NCS	National Curriculum Statement
NEPI	National Education Policy Initiative
NSVS	National School Violence Studies
RE	Religion Education
RNCS	Revised National Curriculum Statement
SACE	South African Council for Educators
SBVR	School-Based Violence Report
SIS	Spiritual Intelligence Scale
SISRI-24	Spiritual Intelligence Self-report Inventory
SQ	Spiritual intelligence
The Policy	National Policy on Religion and Education
UNISA	The University of South Africa
ZPD	Zone of Proximal Development

TITLE: EDUCATIONAL STRATEGIES FOR THE DEVELOPMENT OF SPIRITUAL INTELLIGENCE (SQ) IN SOUTH AFRICAN SECONDARY SCHOOLS

CHAPTER ONE: ORIENTATION AND BACKGROUND

"What transforms education, is a transformed being in the world."

Parker Palmer

1.1 INTRODUCTION AND MOTIVATION FOR THE STUDY

My reasons for choosing the research topic, spiritual intelligence (SQ), for this thesis were twofold. From a personal perspective, my interest in the topic developed from my own involvement in the spiritual dimension of human development. Throughout much of my life I have grappled with religious and spiritual issues and have wrestled with thought-provoking questions such as: *Why am I here? What really matters in life? What is the meaning of my life and how do I help others find meaning in their lives?* Subsequently, the following question, *What is it that I need to do to access the most meaningful course of action and find a sense of destiny?* has become key to my quest for existential meaning.

Alongside this quest for meaning are my concerns, as a teacher and lecturer of 34 years standing, about the moral deterioration that has affected many of our secondary schools for almost two decades. Headlines in the daily newspapers draw attention to reports on incidents of undisciplined behaviour, racial intolerance, crime, violence and drug and alcohol abuse. According to Solomons and Fataar (2010: 2), the majority of public secondary schools in our country can be regarded as scenes of moral and social degradation that display criminality, vandalism, bullying and violence, as well as school dropout and academic failure. Accordingly, students in secondary schools experience violence in various forms, whether they are mere observers, perpetrators or victims (Collings & Magojo, 2003: 125; Sathiparsad, 2003: 99).

In addition, the Department of Education (DoE) has acknowledged that violence is a major problem in South Africa's schools (Burton, 2008; Burton & Leoschut, 2012). Two National School Violence Studies (NSVS) were undertaken by the Centre for Justice and Crime Prevention (CJCP) to provide comprehensive empirical data on the nature and extent of violence in South African schools.

The first study, which was undertaken by the NSVS in 2008, found that 22% of the secondary school students that were involved in the study had experienced some form of violence in the 12 months prior to the study. In 2012, 22,2% of secondary school students were found to have been threatened with violence at school in the form of bullying, assault, robbery and/or sexual abuse. This figure translates to 1 020 597 students who had experienced some form of violence and it can be concluded that the levels of violence in secondary schools remained relatively constant from 2008 to 2012. The 2012 study indicated that cyber violence was included in the broader continuum of violence that affects students in South African secondary schools; furthermore, the study revealed that 20% of the students had experienced some form of cyber bullying or violence during that year. While these statistics may be disconcerting, these figures show that cyber violence is still less prevalent than other forms of school violence.

Teenage pregnancy in South African secondary schools also remains a serious problem on all fronts, thus presenting health, socioeconomic and educational challenges (Kanku & Mash, 2010: 563; Panday, Makiwane, Ranchod & Letsoalo, 2009: 4). The factors influencing teenage pregnancy have been found to be both broad and multifaceted and include, among other things, socioeconomic factors (e.g. poverty, the influence of the child support grant, substance abuse and peer pressure).

A crucial role in understanding teenage sexual behaviour, including teenage pregnancy, is the family structure (Langille, Flowerdew & Andreou, 2004). Studies have found that growing up in a single-parent home or without parents is a high-risk factor for teenage pregnancy (Miranda & Szwarcwald, 2007: 19; Zeck, Bjelic-Radisic, Haas & Greimel, 2007: 385). Whatever the cause, teenage pregnancy is hugely detrimental to many girls at the secondary school level and generally results in a lack of qualifications and future unemployment (Kanku & Mash, 2010: 564). From the above discussion it can thus be deduced that moral decay and loss of values have resulted in students in many secondary schools being portrayed as “youth-in crisis” (Ferreira, 2011: 1).

The problem does not stop there, however, as the decline in values and the moral decay that is taking place in our schools is a reflection of what is taking place in society at large. As reasons for this moral decay, Dirk (2001: 79) points to the current information age, the increasing diversity in our population and the instability of our personal contexts. The only society that many of the current generation of South African youth has known is one that is characterised by continuous change, cultural and religious diversity, dysfunctional families and unemployment.

It is evident that these factors have left them socially, emotionally, morally and spiritually scarred and this has been compounded by the apartheid history of the country. This situation will take time to heal (Farhangpour, 2002: 37).

In South Africa, new policies on values education have been included in the National Curriculum Statement (NCS) and it is envisioned that a new education dispensation will help “to heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights” (Preamble to the Constitution of the Republic of South Africa, 1996). This type of healing is transformational and includes forgiveness, empathy, caring, respect, tolerance and compassion, and ultimately leads to deeper awareness and a change in people's attitudes. The Constitution therefore provided a basis on which curriculum transformation, progress and development could take place in South Africa. And on this basis, South African policymakers emphasise the importance of values that give meaning to our personal, spiritual and intellectual journeys.

The NCS (DoE, 2002a: 4) seeks to produce students who are instilled with values and who act in the interests of society. Such students have respect for democracy, equality, human dignity and social justice, as endorsed in the Constitution. However, although these policies are laudable, the fact that values have been included in the South African education system has been strongly contested by some. Very often these values are questioned by parents and teachers, as well as those who were disadvantaged under the previous dispensation. In addition, according to Solomons (2009: 4) and Jansen (2002: 202), values education is regarded by some critics as “an attempt at social engineering”. Many teachers are sceptical about the potential of values-education to transform students and society as a whole.

In addition, the multicultural and multi-religious character of South African society has important implications for education, as the different values that are integral to each belief system have to be accommodated in public organisations (Rhodes & Roux, 2004: 25). As Solomons (2009: 29) asserts, it is assumed that teachers have the expertise to circumnavigate objectively between opposing value systems; whether they are personal or universal values or indigenous knowledge systems, they all have to coexist in a multicultural classroom. It is also assumed that the teaching and attainment of values in schools can be separated from the social contexts and the different value orientations that operate in a multicultural and multi-religious society.

These differing social contexts and value orientations may also be reasons why our secondary schools in particular are still depicted as sites where prejudice, disrespect and racial intolerance prevail (Burton, 2008). It thus becomes obvious that values-education is not producing the expected results in terms of reducing the erosion of morals in our schools.

The NCS further acknowledges that growth and development should not be purely intellectual, but that the social, emotional, physical and spiritual needs of students should also be nurtured (DoE, 2002a: 5). According to Van der Walt (2011: 3), owing to its controversial nature, the matter of religion and spirituality in education was deferred until 2003, when the national DoE felt the time was right to introduce the National Policy on Religion and Education (2003) under the authority of the South African Schools Act (Act 27 of 1996).

Thus, prior to 1997 and 2003, spirituality and religion did not form part of any religious education curriculum in South African schools. Consequently, spirituality from a holistic and inclusive point of view and which forms part of all religions and personal wellness was not included in any school or tertiary curriculum or teachers' training programme (Van der Walt, 2011).

A perusal of the Religious Education (RE) curricula in schools shows that the content prior to 1994 was linked mainly to the values and morals of religious society and was embedded in the teacher's own religious perspectives and belief systems. The result was that students did not question these values and morals in a changing or secular society, nor did they challenge worldviews that differed from their own. Moreover, spirituality was not believed to be part of moral education and students were not given the chance to become spiritual in a broader sense, only within a Christian religious paradigm (Roux, 2006: 153).

According to Ferreira (2011: 124), today Christianity is still favoured and it is embedded in the ethos of many secondary schools, which implies that in terms of this approach, students belonging to minority groups are often excluded. An article published in *Equal Education* (PCR002, 2011: 1), which tells of the governing body of a secondary school in the Western Cape that suspended a Rastafarian student (aged 15) for seven days because he refused to cut his dreadlocks, illustrates how students can be marginalised as a result of their belief systems.

I therefore contend that where spirituality is excluded from schools, religious intolerance and discrimination will continue to be rife, thus reflecting a deep-seated spiritual poverty in secondary school students. However, immediately below the surface is a continual search for meaning and a need to make sense of both a rapidly changing world and the void students detect within themselves and in their life-worlds (Dirkx, 2001: 79). The spiritual poverty of much of our secondary school education thus provides few opportunities for the healthy development of values and meaningful lives in today's youth.

In considering these critical issues, it is evident that the educational system in many South African secondary schools has many flaws and is failing to support a natural, healthy quest for meaning, consequently depriving students of establishing moral and spiritual sanity and existential meaning. According to Marshak (1997: 3), education today is the most powerful mechanism for students to evolve through and beyond our current crisis. Miller (2000: 4), too, points to a broader vision of education that encourages resilience, connectedness, compassion and meaning, whilst Palmer (1999: 6–11) highlights “a more 'soulful' education that seeks to open the mind, warm the heart and awaken the spirit of each student”. Such an education would provide opportunities for students to be creative, reflective and inspired.

It is against this background that I undertook this research project. In my view, in order to cope with the demands of a changing society that has been overtaken by violence and crime, it is essential that we reframe our secondary school education and place it into a more meaning-driven context. Accordingly, it is essential that we produce students who are inspired by vision and values such as tolerance, compassion, responsibility and service, who are able to show sensitivity to social problems and who have a desire to make a difference. Zohar and Marshall (2000a: 15) and Sisk (2008: 25) refer to these qualities as indicators of a developed SQ. It has therefore become imperative for us to educate students in our secondary schools towards achieving SQ.

SQ has the capacity to transform an individual and this is the quality that distinguishes it from both intellectual intelligence (IQ) and emotional intelligence (EQ) (Zohar & Marshall, 2000a: 4–7; 2000b: 15). Howell (2004: 6–10) suggests that SQ comprises the foundation needed for the effective functioning of both IQ and EQ. In other words, SQ allows us to use both our IQ and our EQ in a unified way in order to improve not only our own lives, but the lives of all our fellow human beings. It is at this point that the learning process has the potential to become transformational since it now includes “the head (thinking), the heart (feeling) and the soul (intuitive thinking)” (De Souza, 2006: 167).

Thus, SQ provides a platform for growth and transformation (Zohar & Marshall, 2000a: 5, 7). In addition, SQ provides a vehicle with which to address the controversial concepts of values, religion and spirituality. Zohar and Marshall (2000a: 9) point out that every culture has a set of values that it ascribes to and these values may differ from culture to culture. However, in terms of human development, SQ is positioned before values and is, in fact, the intelligence we use not only to recognise existing values but also to creatively discover new values.

These authors go on to make a profound statement. They maintain that “SQ is the intelligence that rests in the deep part of the self that is connected to wisdom from beyond the conscious mind”. This implies that all of humankind is connected to this intelligence, irrespective of race, colour or creed, which can thus assist any individual to access the most meaningful course of action and address and solve problems of meaning and value. Hence, SQ provides solutions that are directed to the benefit of all (Zohar & Marshall, 2000a: 5, 7).

Pivotal to this study, however, is Howell’s assertion (2004:10) that the ability of people to access SQ may be developed intentionally. Hosseini, Elias, Eric, Krauss and Aishah (2010: 37) further emphasise that adolescence is an important period for developing SQ and that it can improve with practice. These statements support my main research question and the aim of this research.

1.2 RESEARCH QUESTIONS AND AIMS OF THE RESEARCH

The main research question that emerges from the above is:

- *How can SQ be developed in secondary school students?*

The sub-questions logically implied by the main research question include the following:

- *What is the nature of SQ?*
- *What are the moral dilemmas faced by students in South African secondary schools?*
- *What are the complexities of RE in a multicultural and multi-religious South African secondary school context?*
- *In what way can SQ foster adaptive functioning in secondary school students?*

This research aimed to explore the relevance of SQ in promoting human excellence, which included addressing the intellectual, social, emotional and, in particular, the spiritual needs of secondary school students.

It is argued that such an approach may lead to the development of educational strategies that will infuse SQ in South African secondary school education and create educational environments that not only promote values and encourage meaningful learning and teaching, but also have the power both to transform and engender unity in diversity within a multicultural and multi-religious school context.

For this purpose, I selected ten Grade 11 students from a South African secondary school, who reflected the demographics of our country's population. It is important to note here that these students were in the adolescent stage of development – a period described by King and Boyatzis (2004: 2) as being one of intense ideological hunger, accompanied by a striving for meaning and purpose and connectedness.

1.3 PARADIGMATIC PERSPECTIVE

1.3.1 Gardner's theory of multiple intelligences (MI theory)

Fouché and Delport (2002: 265) describe a paradigm as the fundamental model or frame of reference used to organise perceptions and reasoning. However, a paradigm does not provide answers to important questions; rather it indicates where to look for the answers. It may thus be said that all researchers approach their studies with a certain paradigm or worldview that guides their inquiries (Fouché & Delport, 2002: 266).

Gardner's (1983) multiple intelligence (MI) theory is an existing theory in terms of which there is ongoing research on the notion of "multiple intelligence". Gardner's concept of intelligence includes "the ability to solve problems and to create new perspectives that are of value within one or more cultural settings". In this regard, Gardner initially listed the following seven intelligences that meet the criteria for an independent intelligence, namely, linguistic; logical-mathematical; musical; spatial; bodily kinaesthetic; interpersonal; and intrapersonal. Later, in his book titled *Intelligence reframed*, Gardner (1999: 7) added naturalistic intelligence as the eighth intelligence and also proffered the possibility of there being both an SQ and an existential intelligence.

However, Emmons (1999: 162–177; 2000a: 8–15) argues that a valid case may be made for SQ comprising a set of related competencies and abilities, which may provide proof of their correspondence to the eight criteria for intelligence, as outlined later by Gardner. (This debate will be explored in an extensive literature study in chapter two.)

1.3.2 Social constructivism

According to Powell and Cody (2009: 243), social constructivism, as a paradigm, is the way in which people in society or groups make sense of their reality. It entails the notion that people interpret reality as a function of their cultural habits. Therefore, in terms of social constructivism, meaning emerges from the shared interaction of individuals in society (Sremac, 2010: 18).

In critically reflecting on the research, I do so with reference to some seminal terms within the discourse of social constructivist theory. The following principles of the “constructivist instructional design model” (Karagiorgi & Symeou, 2005: 17–22) provide a useful conceptual framework for this study:

- Tasks and activities must be appropriate to the individual student’s life-world.
- It is assumed that every student has a unique perspective. Students are empowered to make choices about how and what they will learn.
- The student’s prior knowledge is recognised.
- Teaching and learning environments are created that are student-centred and collaborative, and that allow students to develop, compare and understand multiple perspectives on an issue.
- A student should engage in cognitive processes that are relevant to his/her zone of proximal development, which works on the principle of scaffolding. The term “scaffolding” implies that a teacher guides the students through a process from what is known to what is to be known. This conceptualisation forms the basis of Vygotsky’s (1962) theory.

The following diagram illustrates Vygotsky’s zone of proximal development (ZPD).

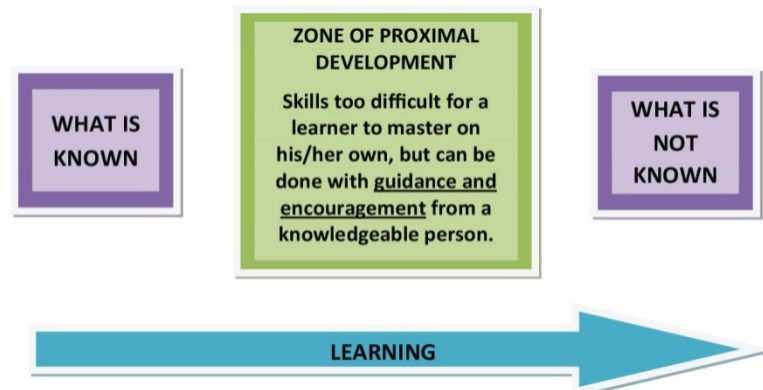


FIGURE 1.1 Vygotsky’s zone of proximal development

The diagram in Figure 1.1 illustrates how students' prior knowledge is recognised and how a teacher guides them to more complex tasks that require higher-order thinking skills.

According to Powell and Cody (2009: 241), social constructivism is still regarded as the best method for teaching and learning and it is therefore appropriate in this study with regard to the planning and development of educational strategies to develop SQ.

Closer analysis of this version of constructivism reveals its implications for teaching as follows:

- Teachers should guide the students from what is presently known to what is unknown, by using a variety of experiences to promote deep understanding.
- The learning environment needs to be structured in such a way that it encourages the emergence of ideas and opinions that provide challenging experiences.
- Teachers should take the students step by step to the desired goal or outcome.
- Teachers should use different forms of active learning, including group work and collaborative learning.
- Teachers should act as facilitators and design and create situations in which students' ideas can be discussed respectfully.

These are the performance indicators that I used to monitor my own teaching practice in this study and to enable a transformative learning environment.

The next section explains the research design and methodology.

1.4 RESEARCH DESIGN AND METHODOLOGY

This research is qualitative in nature as it attempted to understand people in terms of their own definitions of their worlds. Accordingly, qualitative research activities are centred on an "insider perspective on social action", while remaining sensitive to the context in which the participants operate and to their frames of reference and history (Babbie & Mouton, 2001: 271; Denzin & Lincoln, 2005: 3; Greig & Taylor, 1999: 144–149).

In addition, since each of us experiences a different reality, multiple realities exist (Krauss, 2005: 760). This implies that the students each have various interpretations of the strategies that enhance SQ.

The research design is the researcher's plan or strategic framework which guides the choice of data collection methods and analysis, ensuring that valid and coherent research results are obtained (Draper & Swift, 2011: 3; Maxwell, 2005: 2; Terre Blanche & Durrheim, 1999: 29). This research will adopt a phenomenological case study approach and will therefore primarily attempt to describe how things in the everyday world are experienced directly by those involved (Henry, Casserly, Coady & Marshall, 2008: 10; Higgs & Smith, 2006: 55–57). This case study describes a bounded phenomenon, in other words, the students' experiences with reference to educational strategies that develop SQ (Babbie & Mouton, 2001: 282; Walshe, 2011: 775).

In locating the primary research participants, I chose purposive sampling as the most important type of non-probability sampling in order to identify an appropriate school where the students reflect the demography of our country. This implies that these participants represent a theoretical "population" in that they are the spokespersons for the topic under inquiry (Draper & Swift, 2011: 7; Henning, Van Rensburg & Smit, 2005: 7). In this study the participants were a purposive sample of ten Grade 11 students taken from a secondary school in Gauteng. Convenience sampling, as a form of non-probability sampling, was also chosen because of the accessibility of the school.

The primary data-collection strategies included informal conversation interviews, which are an essential part of participant observation. Furthermore, constant and intensive participant observation was used to record the participants' perceptions, experiences and thinking processes, as expressed in their actions, feelings, thoughts, and beliefs (McMillan & Schumacher, 2014: 381).

The participants' reflective activities also formed a crucial part of the data collection and were designed in a way in which the participants could reveal their own insights and appreciations (Ortlipp, 2008: 659).

I also kept a self-reflective journal throughout the data-gathering process as a strategy to facilitate reflexivity on the efficacy of the educational strategies that I implemented to develop SQ. In this sense this journal served as a formative assessment tool.

I also used the self-reflective journal to examine personal hypotheses and goals, and to clarify individual belief systems and perspectives (Ackroyd & Hughes, 1981: 127; Ahern, in Russell & Kelly, 2002: 2). In this way, I made my own opinions, thoughts and feelings a visible and acknowledged part of the research. In addition, I used these notes when writing up the research.

Field notes were also kept of my observations and I monitored my progress by reflecting on my journal entries, as well as having regular interaction and discussions with the students.

Following a phenomenological perspective, I also conducted semi-structured interviews to understand the insider's point of view and used a focus group interview as a technique to confirm certain findings at the end of the sessions (McMillan & Schumacher, 2014: 389).

1.4.1 Ethical considerations

"All possible ethical dilemmas" (Greig & Taylor, 1999: 144–149) were considered prior to the process, as doing research with students demands a clear set of ethical behaviours. Bailey (1996: 11) offers a comprehensive checklist of the ethical issues that need to be employed when dealing with students. These issues were of paramount importance to this study, as issues of religion, values and spirituality are laden with subjectivity. Moreover, these ethical considerations served as a point of reference throughout the empirical investigation of the study. This will be discussed in more detail in chapter four.

In order to ensure researcher competence, I did my utmost to avoid any form of deception and to protect the privacy of the participants. Accordingly, anonymity and confidentiality were maintained throughout the study (McMillan & Schumacher, 2006: 334; Wassenaar, 2006: 72).

1.4.2 Measures to ensure trustworthiness

In this qualitative study, Lincoln and Guba's model was used to reduce any bias that might surface in the results (De Vos, Strydom, Fouché & Delport, 2005: 345–347). This model depends on the application of four norms to ensure trustworthiness, namely, *credibility*, *transferability*, *dependability* and *confirmability*. These will be discussed in detail in chapter four.

1.5 CLARIFICATION OF CONCEPTS

1.5.1 Educational strategies

According to Kern, Thomas and Hughes (2009: 7), educational strategies are the educational methods and activities that will be most likely to achieve the educational objectives. To be able to achieve the educational objective of this study, I drew on Sisk's (2008: 27) educational strategies, as they have the potential to develop students' abilities to use their SQ in discovering what is essential in life, particularly in their own lives, and recognising what they can do to nurture their inner being and the world around them. This will be discussed in chapter three.

1.5.2 Spiritual intelligence

Sisk (2008: 29) describes SQ as "a deep self-awareness in which one becomes more and more aware of the dimensions of self, not simply as a body, but as a mind-body and spirit". This definition is important to the study as it formed part of my rationale for developing educational strategies for this study. This will be highlighted in chapter four.

However, due to the complexity and multidimensional nature of this form of intelligence, I have synthesised common characteristics and perspectives from various writers in order to capture its richness and so provide a working definition of SQ:

SQ is an innate human potential and is concerned with the inner life of mind and spirit. Like any talent, it is expressed in various ways and to various degrees throughout the human population. It is the intelligence that brings forth an awareness of ultimate values and their meaning, the ability to use spiritual resources to solve problems, the capacity to engage in virtuous behaviour and to obtain a deep understanding of existential questions and insights into multiple levels of consciousness. SQ is about making good choices – the type that can alter the evolutionary path of our species (Emmons, 1999: 164; 2000b: 10; Noble, 2001: 46; Schuller, 2003: 9; Sisk, 2008: 25; Vaughan, 2002: 19; Wolman, 2001: 83).

In their definition of SQ, Zohar and Marshall (2000a:12) identify the following characteristics of the concept:

- *Self-awareness.* Knowing who you really are and your purpose in life.
- *Led by vision and values.* Vision and values are definitive of our humanity and children have natural a propensity to serve.
- *The ability to face and to use adversity.* Taking responsibility for our mistakes and adversity and learning from pain and tragedy.
- *Holistic.* Seeing the connections between things and knowing that you are connected to the whole universe.
- *Appreciation of diversity.* Celebrating unity in diversity.
- *Field independent.* This means that a person has the courage of his/her convictions.
- *A need to ask “why” and “how” questions.* This stems from a deep motivation and curiosity to understand things.
- *The ability to reframe.* Putting things into a meaning-driven context.
- *Spontaneity.* This implies that an individual is not set in his/her ways and not confined by personal paradigms and belief systems.

Zohar and Marshall's (2000a:12) definition is pivotal to this study and will be discussed in greater detail in chapter two.

1.5.3 Religiosity and spirituality

King (2007: 5) distinguishes between religiosity and spirituality as follows: “Religiousness or religiosity refers to a set of behaviours (social or private, including rituals), values and attitudes that are based on and lie within the boundaries of previous religious doctrine and institutionalised organisations.” Spirituality, on the other hand, “refers to an unbounded set of personal drives, behaviours, experiences, values and attitudes which are related to existential understanding, meaning, purpose and transcendence”. Thus, spirituality is perceived to be more universal in nature; less controlled by the doctrines associated with specific religions.

Sinnott (2002: 199–200) asserts that religious practices “may be the external sign of a spiritual orientation, or simply a set of culturally cohesive practices, beliefs, and habits”. Spirituality is defined as “one’s personal relation to the sacred or transcendent, a relation that then informs other relationships and the meaning of one’s own life”.

1.5.4 Religion education

In the context of the South African Constitution, RE contributes to a wider framework of education to develop in every student the knowledge, values, attitudes and skills necessary for diverse religions to coexist in a multi-religious society. At the same time, the DoE recognises the importance of including beliefs, values and convictions not necessarily derived from religion. For this reason, the curriculum statements have specified that RE will include belief systems and worldviews. Neither attacking nor promoting religion, RE has been formulated as a significant part of the school subject, Life Orientation (LO) (DoE, 2008a).

RE teaches about a particular religion and teaches students how to be good followers of that particular religion. Another form of religious instruction is what happens in the home when children are taught about their religion; how to pray, certain rituals and about the important festivals of their religions (Rousseau, 2009a: 2–3). According to the *Policy on Religion and Education* (DoE, 2002b), this form of education should not be practised in public schools, as it is the responsibility of parents, families and communities to instruct their children and members of their own religious communities.

1.5.5 Secondary school education

In South Africa, secondary education duration (years) refers to the number of grades (years) in secondary school. The duration (years) of secondary school education in South Africa is five years as of 2011, and encompasses Grades 8 to 12 (South African–secondary education, n.d.)

According to the Age Admission Policy for Ordinary Public Schools (DoE, 2008b), students in the age group of 14 to 18 years are officially regarded as being of an appropriate age to be accommodated at secondary school level, in other words, the adolescent phase.

1.5.6 The adolescent phase

There are several definitions and perspectives of this developmental stage, namely, the adolescent phase, that are relevant to this study.

- Adolescence may be seen as a transitional period between childhood and adulthood and it has often been described as a period of experimentation and searching – a time during which children work to establish autonomy and form their own identities (Frank & Kendall, 2001: 133; Carr-Gregg, 2005: 5).
- Many authors have argued that adolescence is the time when many individuals first encounter issues of an existential nature, including purpose and meaning (e.g. Chessick, 1996; Damon, Menon & Bronk, 2003; Fitzgerald, 2005). It has been suggested that this occurs as a result of a combination of two events: (1) the development of abstract reasoning during adolescence (Piaget, 1963); and (2) personal identity formation (Erikson, 1968), and the related need to define one's self in adolescence, which may mirror an existential crisis (Fitzgerald, 2005; Schlesing, 2005).
- It is commonly agreed that adolescence is a time filled with turbulence and conflicts (Borba, 2001: 1). A number of these conflicts bear a close resemblance to existential issues where adolescents are actively introspective and ask questions like: Why am I here? What is my purpose in life? (Tirri, Tallent-Runnels & Nokelainen, 2005: 208). In addition, a search for meaning during this stage of development may result in increased anxiety and a sense of personal emptiness and isolation (Damon, Menon, & Bronk, 2003; Weems, Costa, Dehon & Berman, 2004).

1.6 SIGNIFICANCE OF THE STUDY

This study is significant for the following reasons:

- It explored an important concern in current education debates that has not been adequately resolved and that remains both internationally and locally contested.
- The topic of this research is believed to be of significant educational and social value, particularly at this time in South Africa, when educational authorities are looking for solutions for improving and restoring the morality of students in secondary school contexts as well as in society in general.

- This study makes unique and pioneering contributions to the field of educational reform, with particular reference to the complexities that relate to RE in the South African secondary school context.
- Policymakers and curriculum designers need to consider the practical significance of this research, as it draws together insights from different perspectives of SQ and, in particular, focuses on educational strategies that may develop SQ in adolescents.
- This research could therefore also help other researchers to consider current views on SQ and assist in generating new ideas. In this regard, an effective synthesis of the ideas currently prevalent in SQ may encourage further study in this field (Hofstee, 2006: 122).

1.7 RESEARCH PROGRAMME – DIVISION OF CHAPTERS

Chapter one presented the background to and rationale for the study, the aims of the research, the research questions and the research paradigm. It also provided a brief description of the research methods and the research design, and explained and clarified the concepts used.

Chapter two explores SQ within the framework of Gardner's MI theory. In addition, it explains how intelligence can be extracted from spirituality; scientific and neurological evidence for the existence of SQ is provided and the measurability of SQ is examined. Finally, ways to foster adaptive functioning and the development of SQ are explored.

Chapter three presents an overview of secondary school education in South Africa. Particular attention is paid to those issues that are important within the context of this study, including the moral dilemmas and spiritual poverty that secondary school students face in the South African secondary school context. Furthermore, an overview of the complexity of RE in South African secondary school contexts is provided. Finally, a framework that summarises the main categories of SQ and educational strategies that may develop SQ in South African secondary education is proposed.

Chapter four describes the research design and methods, including the data-collection and data-analysis methods.

Chapter five presents the research findings and discusses these findings in the light of the theoretical framework and the literature review.

Chapter six presents the conclusions drawn from both the literature study and the empirical investigation as they relate to the research questions and the aims of the research. In addition, the limitations and the contribution of the study are highlighted. Finally, recommendations are made regarding educational strategies for the development of SQ in South African secondary school education.

1.8 SUMMARY

This chapter discussed both the research questions and the aims of the research. The chapter also presented an overview of the empirical investigation and identified the important concepts.

In the next chapter, a literature review of SQ will be presented with the aim of critically evaluating the plausibility of SQ and affirming its viability as a separate intelligence within the framework of MI theory. The chapter will also show how SQ can foster adaptive functioning in adolescents.

CHAPTER TWO:

EXPLORING THE NATURE OF SPIRITUAL INTELLIGENCE (SQ)

The ultimate work of civilisation is the unfolding of ever-deeper spiritual understanding.

Arnold Toynbee

2.1 INTRODUCTION

Chapter one provided an overview of and the background to the research. In addition, the chapter highlighted the essence of SQ, which involves the bringing to life of that which is best and whole and most fully human – ideas, values, vision and drive (Sinetar, 2000: 5).

This chapter begins with a brief overview of the study of human intelligence. The concept of SQ is investigated within the framework of Gardner's MI theory. Accordingly, various scholars' views and theories of SQ are explored, in particular in terms of how they view spirituality through the lens of intelligence. To further the argument, neurobiological evidence is provided and substantive evidence presented that establishes the measurability of SQ.

The aim of this chapter is to evaluate critically the plausibility of SQ and affirm its viability as a separate, independent intelligence. Subsequently, the chapter will show how SQ can foster adaptive functioning and support a natural, healthy quest for problem solving, critical thinking and reasoning on an existential level in adolescents.

2.2 A BRIEF OVERVIEW OF THE STUDY OF HUMAN INTELLIGENCE

No subject in psychology has provoked more intense public controversy than the study of human intelligence, and many interpretations of this complex psychological construct have been proposed (King, 2008; Solso, MacLin & MacLin, 2005; Sternberg, 1985; 1997). However, the formulation of a scientific definition of intelligence remains contentious. Controversies still endure over its exact definition and form of measurement. In fact, the issue has divided the scientific community for decades (Gardner, 1983: xvi). A broad definition that has been agreed upon by 52 prominent researchers states the following: "Intelligence is a very general capability that, among other things, involves the ability to reason, plan, solve problems, think abstractly, comprehend complex ideas, learn quickly and learn from experience". Intelligence, so defined, can be measured and Individual differences in intelligence are usually measured using psychometric tests (Deary, Penke & Johnson, 2010: 201).

Cattell (1890) was one of the first psychologists to strongly encourage the development and acceptance of quantitative psychological testing, such as surveys and questionnaires, to try and quantify human intelligence (Cianciolo & Sternberg, 2004: 41). More valid methods for testing intelligence were developed by Binet and Simon in 1916 (Cianciolo & Sternberg, 2004: 3). Terman, also in 1916, revised and seemed to perfect the Binet-Simon intelligence test and was also the first to use the IQ score (Cianciolo & Sternberg, 2004: 3).

One of the most prominent theories on the nature of intelligence was developed by British psychologist Charles Spearman (1904). Spearman proposed a two-factor model of intelligence, consisting of a general ability named “g”. General Intelligence (g) was based on the measure of people’s performances across a range of mental tests (Gardner, 1983: xvi). According to Gardner (1983: xvi), both Terman and Spearman were of the belief that intelligence was best described as a single, general capacity for conceptualising and problem solving which was based on the measure of people’s performances across a variety of mental tests; hence, the term “intelligence quotient” (IQ). Since its inception, the factor g has been the foundation of psychometric models of intelligence (Reingold, 2009: 1).

Although Spearman’s (1904) model of intelligence as a single construct dominated the field for some time, it also generated a lasting debate (Cianciolo & Sternberg, 2004: 48). Two types of controversy surround the measurement of intelligence. For example, disputes about whether and to what extent intelligence tests may be biased for or against specific groups; the existence and causes of sex and ethnic differences in intelligence; the causes of the well-known correlations among intelligence, education and social class; and the cause of the population-level increases in IQ test scores throughout the 20th century in Western societies (known as the Flynn effect) (Deary et al., 2010: 208). In other cases, empirical intelligence-related data exists but have been missed, unappreciated, ignored or even rejected.

An additional important controversy surrounds the issue of the validity of IQ tests. Prominent researchers of human intelligence argue that IQ tests measure only a very narrow aspect of human intellectual performance and also highlight the crucial importance of considering the cultural context for a proper evaluation of performance (Reingold, 2009: 1). Sternberg (1997: 171), for example, found that traditional intelligence tests fail to capture various aspects of human functioning that are regarded as intelligent and thus do not accommodate data on the context in which intelligence is measured.

For this reason, Sternberg (1997) proposed his triarchic theory of intelligence, which includes analytic intelligence, creative intelligence and practical intelligence.

Salovey and Mayer (1990), as well as Goleman (1995), who is currently well known for the popularisation of EQ, argued for a further extension of the concept of intelligence to include EQ. According to Salovey and Mayer (1990: 186), “emotional intelligence is a type of social intelligence and is defined as the capacity to understand emotional information and reason with emotions”.

The above discussion shows that intelligence as a construct has always been controversial and vigorously debated. However, Reingold (2009: 2) and King (2010: 11) assert that what all these scholars have in common is the argument that human intelligence can no longer be theorised as a single general factor, but rather a set of an interrelated multiple intelligences. According to King, Mara and DeCicco (2012: 11), of those theorists who support the notion of multiple intelligences, Howard Gardner (1983) may be the most renowned. These authors further state that Gardner’s theory of multiple intelligences consists of a variety of human capacities each demonstrating essential areas of human experience which could range from language to music (King et al., 2012: 13).

In his book *Frames of mind: Theory of multiple intelligences* (otherwise known as the MI theory), Gardner stated thirty years ago: “As human beings, we have many different ways of representing meaning, many kinds of intelligence”, and thus he viewed intelligence as “the capacity to solve problems or to fashion products that are valued in one or more cultural setting” (Gardner & Hatch, 1989: 4). Viewing intelligence from this perspective has vast implications for South African secondary education, as the NCS supports Gardner’s MI theory. Teachers today are confronted with the challenge of not only meeting the different needs of individual students, but also dealing with diversity in a multicultural and -religious context (Gouws, 2007: 61). Hence, positioning SQ within the MI array may provide the platform for realising this ideal in South African secondary schools and provide a means with which to address the controversial concepts of values, religion and spirituality.

The next section sheds more light on Gardner’s MI theory with a view to positioning SQ within the MI array.

2.3 GARDNER’S MULTIPLE INTELLIGENCE THEORY

Gardner makes two essential claims about multiple intelligences: Firstly, MI theory is an interpretation of human cognition. Thus, from a cognitive perspective, the intelligences

provided a new definition of human capabilities (Gardner, 1999: 44). This implies that human beings have a basic set of intelligences.

Secondly, people have a unique blend of intelligences and Gardner argues that the main challenge is how to best take advantage of our uniqueness and the various intelligences that we, as human beings, have been endowed with (Gardner, 1999: 45). To qualify as "intelligence" the particular capacity was considered from multiple perspectives, consisting of eight criteria drawn from the biological sciences, logical analysis, development psychology, experimental psychology and psychometrics (Gardner, 1999: 36).

2.3.1 Gardner's eight criteria for distinguishing an independent intelligence

Gardner (1983: 62–69) reviewed the literature using the following eight criteria for an intelligence. These criteria encompass the following:

- An identifiable core operation or set of operations. Examples include sensitivity to pitch in musical intelligence (Gardner, 1983: 65).
- An evolutionary history as well as evolutionary plausibility (Gardner, 1983: 67). According to King (2008: 25), this resonates with Darwin's (1871) views on the origins of human intelligence. For example, rapid periods of growth in human prehistory might be attributed to the development of certain intelligences.
- A characteristic pattern of development. This requires empirical support from cognitive testing, as it helps to explain the details of specific mental operations and mental processing (Gardner, 1983: 68).
- Potential isolation by brain damage. This implies that the brain's neural structure and functioning should be distinct from those of other major human capacities (Gardner, 1983: 63).
- The existence of individuals distinguished by the exceptional presence or absence of certain abilities. For example, idiot savants, prodigies and other exceptional individuals (Gardner, 1983: 63).
- Susceptibility to encoding or personification in a symbolic system (Gardner, 1983: 69). Gardner views symbol systems as "one of the best indicators of intelligent behaviour" (Armstrong, 2000: 8).

- Support from psychological inquiries. This requires empirical support from cognitive testing in explaining specific mental operations and mental processing (Gardner, 1983: 68).
- Support from psychometric findings. This implies that IQ test results can be incorporated into Gardner's (1983: 68) theory of MI, as they provide further information on the relationship between specific abilities.

It will be shown in this chapter how SQ in fact meets several of the accepted criteria for distinguishing an independent intelligence, as proposed by Gardner.

2.3.2 Gardner's eight intelligences

Based on his empirical work with both normal and gifted children and also with brain damaged patients, Gardner formulated a provisional list of seven intelligences (Gardner, 1999: 41–43).

This list included the following:

- Linguistic intelligence involves sensitivity to spoken and written language, the ability to learn languages, and the capacity to use language to accomplish certain goals.
- Logical-mathematical intelligence is the capacity to analyse problems logically, carry out mathematical operations and investigate issues scientifically.
- Musical intelligence involves skill in the performance, composition and appreciation of musical patterns.
- Bodily-kinaesthetic intelligence entails the potential of using one's whole body or parts of the body to solve problems.
- Spatial/visual intelligence refers to the ability to recognise the visual-spatial world accurately and to transform it.
- Interpersonal intelligence is concerned with the capacity to understand the intentions, motivations and desires of other people. It allows people to work effectively with others.
- Intrapersonal intelligence entails the capacity to understand oneself, and to appreciate one's feelings, fears and motivations.

However, since Howard Gardner's original listing of the intelligences in *Frames of mind* (1983), subsequent research has considered four additional intelligences: a naturalist intelligence, moral intelligence, an existential intelligence and spiritual intelligence.

According to Gardner, naturalistic intelligence enables human beings to recognise, categorise and draw on certain features of the environment. These abilities exhibit characteristics that would be valued by most cultures (Gardner, 1999: 48) and thus meet the criteria for a separate intelligence. For this reason its inclusion is warranted as the eighth intelligence on the list.

In doing this, Gardner opened avenues to the possibilities of other intelligences that correspond to the eight criteria for an intelligence. Accordingly, he surmised that moral intelligence may be aligned to the eight criteria for an independent intelligence. However, he conceded that research studies have not yet been able to delineate the essence of the moral domain satisfactorily and therefore refrained from including moral intelligence as part of the MI array (Gardner, 1999: 76).

Based on the eight criteria that he included in his writings, Gardner (1998: 29) further considered evidence in favour of a ninth intelligence, namely, "existential intelligence", a term which he used in preference to SQ. Johnson (2006: 42), for example, also supports the inclusion of an existential theory of intelligence

2.3.3 The inclusion of existential intelligences or SQ

Gardner (1998: 30) offers the following preliminary definition for existential intelligence: Individuals who exhibit a tendency to pose and ponder questions about life, death, and ultimate realities, such as: Who are we? Where do we come from? What are we made of? Why do we die? These realities are captured in symbolic systems such as myth, art, poetry, philosophy and religion (Gardner, 1998: 32). However, substantive empirical evidence to support the inclusion of existential intelligence as a ninth intelligence was lacking and he found the concept of such intelligence too perplexing. For these reasons he consequently decided not to add it to the list of intelligences until empirical proof is provided (Gardner, 1999: 66).

Despite this avoidance on Gardner's part to definitively commit to existential intelligence or SQ, there are many who have accepted the presence of this intelligence as fact and have attempted to clarify what it might look like if it were part of the MI array (Zohar & Marshall, 2004: 142).

At the beginning of the 21st century, however, the number of publications on the topic of SQ increased exponentially, with various theorists and researchers arguing for its acknowledgment as an autonomous human intelligence (e.g. Amram, 2007: 3–4; George, 2006: 3; McGeachy, 2001: 63; Nasel, 2004: 42; Sisk, 2002: 209; Vaughan, 2002: 30; Wolman, 2001: 83; Zohar & Marshall, 2000a: 4).

Most significant, however, was Emmons (2000a: 3), who offered “evidence for spirituality as a set of interrelated abilities”. Emmons (2000a: 5) draws on Gardner’s definition of intelligence and argues that spirituality can be viewed as a form of intelligence because it predicts functioning and adaptation and offers capabilities that enable people to solve problems and attain goals.

Furthermore, Emmons (2000a: 8) chose to use Gardner’s criteria and argued that a legitimate case could be made for spirituality as a set of related competencies and abilities that provide a reasonable fit to the eight criteria listed above. According to Emmons (2000a: 8), neurological, developmental, evolutionary and psychological evidence is required as proof of correspondence to Gardner’s criteria. As will be discussed in the following section, there is relevant data that both supports Gardner’s criteria that are outlined in section 2.3.2 and strengthens Emmons’s argument as regards the plausibility of SQ. In this study this is important for establishing SQ as an independent intelligence.

2.4 A CASE FOR SQ

The following evidence suggests that spirituality does, in fact, meet several of the accepted criteria for distinguishing an independent intelligence, as proposed by Gardner (Emmons, 2000a: 8–15).

2.4.1 Evolutionary plausibility

Evolutionary biology has suggested that the human brain provides an integrative structure for religious beliefs, practices and commitments (Emmons, 2000a: 13, 14). This view is supported by Kirkpatrick (1999: 934–935), who contends that the universal success of religious belief systems may be attributed to religion filtering into a broader continuum of psychological functioning. It is further hypothesised that these mechanisms evolved by means of natural selection. These mechanisms thus exist at both the cultural level – as expressed through corporate religion – and at the individual level in terms of personal religiousness or spirituality. Csikszentmihalyi (1993: 239) further suggests that spiritual activity aims at producing harmony among conflicting desires and finding meaning in the

chance events of life, and it tries to reunite human goals and natural forces that impinge on them from the environment. In this sense we can infer the evolutionary value of SQ.

2.4.2 Neurobiology of spiritual experience

It has been proven that distinctive neurobiological systems (primarily in the temporal lobes and limbic regions) may exist for the purpose of religious experiences, particularly for the mystical experiences of oneness and unity (D'Aquili & Newberg, 2000: 42; Zohar & Marshall, 2000a: 94). Persinger (1983) supported this relationship, demonstrating that mystical and spiritual experiences (including out-of-body experiences, spiritual auditory and visual experiences, and peacefulness) can be artificially induced by temporal lobe stimulation.

2.4.3 Psychometric evidence

It has been shown that measures of spiritual transcendence and religious attitudes are statistically independent of measures of general intelligence (Piedmont's, 1999: 998). This is supported by recent studies. For example King and DeCicco (2009: 68) have developed a self-report measure of SQ, which is referred to as the Spiritual Intelligence Self-report Inventory (SISRI-24).

2.4.4 A characteristic developmental history

Gardner (1997:54) indicates that, as in any other system of knowledge, there are also various levels of proficiency or sophistication in spiritual abilities. Stage-based models of faith development propose that there are universal stages that characterise both spiritual growth and the capacity to engage in spiritual ways of knowing (Fowler, 1981: 68).

2.4.5 Susceptibility to encoding in symbol systems

Religious symbols "have a power that distinguishes them from other symbols; they deal with issues that are the deepest of all concerns a human may have with ultimate meaning" (Monk, Hofheinz, Starney, Affleck & Yamamori, 1998: 79). King (2008: 103) maintains that religions developed partly through the predisposition to encode in a symbol system. Examples of these symbols included amongst others, the Buddha, the Star of David, Jesus Christ, Heaven and Hell, Nirvana, the Holy Trinity.

2.4.6 Spiritually exceptional individuals

Research into individuals who are considered to be spiritually exceptional supports the notion of the concept of SQ. For example, the Buddha, Catholic mystics such as St Theresa of Avila and St John of the Cross may be regarded as evidence that spiritual skills are highly developed in certain individuals (Gardner, 1997: 92).

Hence, as shown by the above discussion, Emmons (1999, 2000a) used Gardner's (1983, 1999) definition of intelligence and the criteria for distinguishing an independent intelligence to support the plausibility of SQ. In addition, Emmons's argument has been substantiated by various findings. As succinctly described by King (2008), these findings support the way spirituality can be viewed through the lens of intelligence.

It can thus be inferred that intelligence can indeed be extracted from spirituality, which supports the notion of SQ. However, the recognition of SQ as an independent intelligence remains heavily contested in the scientific community, with Gardner being the most eminent sceptic. This will be discussed in the next section.

2.5 THE SCEPTICS

Despite Emmons's (2000a) appeal for the plausibility of SQ, Gardner (1993: 21) is still hesitant about including SQ in his list of intelligences on the following grounds:

2.5.1 The relation between spirituality and SQ

Firstly, Gardner (1993: 21) maintained that for many individuals, spirituality is indistinguishable from a belief in religion and God (or some equivalent force). Although, he appeared ready to equate SQ with spirituality and religiosity, he nevertheless maintained that the essence of the intellectual realm is the capacity to do certain kinds of computations. In this regard, he pointed to the way in which linguistic intelligence, for example, computes the sights and sounds of language. This argument can, however, be countered with the argument that SQ computes the positions and perspectives of entities in space. However, in furthering his view, Gardner maintained that each intelligence evolved because of the desirability of performing these computations efficiently; the fact that such computations cannot be performed on elements that transcend normal sensory perception simply supported his argument (Gardner, 2000: 29).

Mayer (2000: 55–56) concurs and notes that Emmons's (2000a) definition of SQ may be nothing more than a relabeling of spirituality. Mayer (2000) questions the spiritual abilities Emmons conceptualised as virtues – to show forgiveness, express gratitude, be humble, and to display compassion – and argues that virtues can be practised; they are skill-like competencies or capacities that can be strengthened and cultivated. Moreover, they are spiritual because they are valued so highly in all the world's major religions.

2.5.2 The issue of brain localisation and SQ

The second reason why Gardner maintained his stance is that according to him evidence on possible brain localisation was lacking. He is therefore often quoted as stating that until such evidence is found, he will continue speaking of “eight and a half” intelligences (King, 2008: 31). In this context, he continued to use the term “existential intelligence”.

In the following sections I will endeavour to pursue the debate and address Gardner's concerns relating to these two issues which formed the basis of the author's rebuttal. From this perspective, I am also able to design appropriate educational strategies that have the potential not only to unlock the adaptive mental capacities of SQ, such as problem solving, abstract reasoning and coping skills (King, 2008: 57), but also activate specific neural organisations of the brain that develop “unitive holistic thinking” and rest on “integrating whole-brain phenomena” of 40 Hz oscillations (Zohar & Marshall, 2000a: 62), thus allowing an individual to be more creative, intuitive and reflective. However, considering the lack of clarity on the boundaries between religiosity, spirituality and SQ, it is imperative to draw clear distinctions between these three constructs in order to reveal a distinct mental capacity in SQ.

2.6 DISTINCTIONS BETWEEN RELIGIOSITY, SPIRITUALITY AND SQ

According to Gardner (1993), for many individuals spirituality is indistinguishable from a belief in religion and God (or some equivalent force). One inherent problem in this argument is the lack of distinction made among spiritual intelligence, spirituality and religiosity. A problem with Emmons's (2000a) model of SQ, which is worth mentioning here, is its foundation in religion rather than spirituality. His frequent references to “the sacred” and “sanctification” exemplify this preoccupation. In fact, Emmons (2000a) appears to equate spirituality with religiosity, providing a great deal of support for SQ based on research into religious experiences and behaviours. Wulff (1991: 56) also observed that the majority of humanity tends to describe spirituality in religious terms, making discussion of spirituality very confusing even from a psychological or scientific point of view. The literature reveals that there are clear points of departure for these concepts.

The question can be posed: Where does SQ belong? In relation to spirituality, it is proposed that SQ describes the mental abilities which underpin many components of spirituality. According to Vaughan (2002) and Noble (2001), spiritual experiences most likely promote the constant development of SQ. Religions, on the other hand, are symbol systems for conceptualising aspects of SQ (Emmons 2000a).

Zohar and Marshall (2000a: 57), however, claim that SQ has no necessary connection to religion. For some people, SQ may find a mode of expression through formal religion, but being religious does not guarantee high SQ. Many humanists and atheists have very high SQ; many dogmatic religious people have very low SQ. This is because SQ is pre-cultural and more primary than religion; it is because we have SQ in the first place that humanity later evolved religious systems and answers to the questions that SQ makes us ask (Zohar & Marshall, 2004: 430).

Closer analyses of SQ also reveal that many aspects clearly constitute cognitive ability. For example, Amram (2007) developed an ecumenically grounded theory of SQ based on interviews with 71 people from different spiritual traditions designated as spiritually intelligent by their associates. From a qualitative analysis of these interviews, Amram (2007: 3–4) identified seven major themes and several sub-themes that emerged in the SQ model, which include:

- meaning (mindfulness, experiencing meaning and purpose in daily activities)
- consciousness (trans-rational knowing, mindfulness and practice)
- grace (trust, love, and reverence for the sacred)
- transcendence (holism, nurturing relationships and connections)
- truth (acceptance, forgiveness and openness to all truth)
- peaceful surrender to self (accepting one's true nature)
- inner-directed freedom (liberation from attachments and fears, discernment).

Conversely, it can be inferred that Amram's (2007) major themes of SQ can still be broadly defined as the expression of a lived spirituality or aspects of religiosity. Nonetheless, the ability to transcend rationality through the synthesis of contradictions and by using various states/modes of consciousness (e.g. meditation, prayer, silence and intuition) to access knowledge (Amram, 2007: 3) implies forms of thinking, conceptualisation and problem solving. Nasel (2004: 42) also believes that SQ represents the ability to draw on one's spiritual abilities and resources in order to better identify, find meaning in and resolve existential, spiritual and practical issues. This, too, encompasses a mental ability.

Aside from all these insights of SQ, I agree with Crichton (2008: 8) that there are many challenges in defining and describing SQ, in particular with regard to how to capture the mental capacities of SQ succinctly. For this reason King's (2008) definition and model of SQ are of particular significance to this study, as they provide convincing evidence of how "intelligence can be extracted from spirituality".

2.7 A DEFINITION AND VIABLE MODEL OF SQ

King (2007: 4) views spirituality as being more closely related to existential understanding, meaning, purpose and transcendence, which implies knowledge and understanding of spiritual qualities and attributes, such as love, peace, purity and connectedness.

Giving expression to these qualities through our behaviour and attitude is the key that unlocks adaptive mental capacities. When applied, these processes are adaptive and offer capabilities that enable people to solve problems, realise goals, and develop reasoning capacities and coping skills that are critical in human development (King, 2007: 7–12). This implies that a distinct set of mental abilities related to spirituality exists, which King (2007, 2008) refers to such as critical existential thinking, personal meaning production, transcendental awareness and conscious state expansion.

The section that follows will unpack these components from the perspective of mental ability.

2.7.1 Critical existential thinking

Critical existential thinking can be defined, according to King (2008: 57), as "the capacity to critically contemplate the nature of existence, reality, the universe, space, time, death, and other existential or metaphysical issues". This reflects Gardner's (1993: 20) description of existential intelligence as "the intelligence of big questions".

To a large extent, aspects of cognition are integral to the discussion of existential propensities, with frequent references to "existential thinking" (Halama & Strizenec, 2004: 248). Emmons (2000b: 1) refers to the "thoughtful reflection" involved in existential contemplation, while Evans and Wellman (2006: 471) refer to "existential reasoning". It is thus possible to infer that references to thinking and reasoning on an existential level embody a mental capacity.

2.7.2 Personal meaning production

The second component of this model is personal meaning production, which King (2008: 62) defines “as the ability to construct personal meaning and purpose in all physical and mental experiences, including the capacity to create and master a life purpose”. Reker (1997: 710) posits that personal meaning is “having a purpose in life and a sense of direction, and a reason for existence”. This implies that it goes beyond simply thinking about existence and herein we find a separate and distinct mental capacity.

Meddin (1998: 164) identifies a cognitive component of personal meaning or a set of principles which enables one to make sense of one’s inner life and outer environment. A cognitive component was also suggested by Wong (1989: 157), who defined personal meaning, as “an individually constructed cognitive system, that is ... capable of endowing life with personal significance and satisfaction”. It is, thus, the cognitive component, which allows one to derive, create, and “endow with” meaning, that ultimately must represent the capacity for personal meaning production (King, 2008: 63). Emmons’s (2000a) capacity for sanctification can also be seen as a method of personal meaning production. Sanctification may be viewed as a type of expertise that a person could use to solve problems and to plan effective action (Emmons, 2000b: 11). This further suggests the presence of a mental ability.

2.7.3 Transcendental awareness

Transcendental awareness is defined as “the capacity to identify transcendent dimensions of the self (e.g. a transpersonal or transcendent self), of others, and of the physical world (e.g. non-materialism, holism) during the normal, waking state of consciousness, accompanied by the capacity to identify their relationship to one’s self and to the physical” (King, 2008: 65). Accordingly, it describes the mental capacity to recognise transcendent dimensions of reality in objects, activities, experiences and events on a daily basis. In effect, this means that if we are to name the mental ability which underlies the transcendent aspects of spirituality, it must be the ability to recognise or perceive these transcendent dimensions and one’s relationship to them.

Csikszentmihalyi (1993: 219) also refers to the transcendent self, describing successful individuals as transcendents who “move beyond the boundaries of their personal limitations by integrating individual goals with larger ones, such as the welfare of the family, the community, humanity, the planet, or the cosmos”. Emmons (2000a: 10) supports this view and states that transcendence indicates “a rising above or going beyond the ordinary limits of physicality and develop deeper awareness of a divine being and/or one’s self”. This suggests an ability to perceive things holistically.

2.7.4 Conscious state expansion

Conscious state expansion is defined by King (2008: 72) as “the ability to enter and exit higher/spiritual states of consciousness (e.g. pure consciousness, cosmic consciousness, unity, oneness) at one’s own discretion (as in deep contemplation, meditation and prayer)”. Emmons’s (2000a: 10) model of SQ supports the inclusion of this ability, which he describes as the capacity to “engage in heightened or extraordinary forms of consciousness”. Such higher states involve different mental configurations and altered brain activity compared to the waking state, making them more than just heightened awareness (Cahn & Polich, 2006: 191).

From the above discussions it can be inferred that King’s (2008) four components of SQ present a compelling argument that a distinct set of mental abilities related to spirituality exists, thus refuting Gardner’s insistence that there are too many “allusions to items that fall under the rubric of spirituality” (Gardner, 2000: 33). Emmons (1999: 174) concurs:

Viewing spirituality as intelligence enlarges the concept of spirituality to encompass meanings typically not associated with it. SQ enhances the plausibility of a scientific spirituality by locating spirituality within an existing acceptable psychological framework. It allows spirituality to become anchored to rational approaches that emphasise goal attainment and problem solving.

However, more pertinent and with reference to my research question, King’s (2008) model also provides a framework for designing appropriate educational strategies to develop the problem-solving, abstract-reasoning and coping skills that are critical in the adolescent phase of human development. Such educational strategies could be of particular significance in South African secondary education, where violence at schools hampers adolescents’ ability to cope with adversity and the difficulties that they may face in such incapacitating secondary school contexts.

It is at this point that the following question may be posed: Is there irrefutable scientific evidence to provide further proof of the credibility of SQ? The following section reveals neurobiological evidence, neural sites and brain localisation for SQ, thereby negating Gardner’s scepticism regarding specific brain localisation of SQ.

2.8 NEUROBIOLOGICAL EVIDENCE OF SQ

There is rapidly increasing evidence and emerging theory that suggest potential biological and neurological components of SQ.

2.8.1 Evolution and SQ

According to Zohar and Marshall (2000a: 39), anything that relates to intelligence is controlled and channelled by both the brain and its neural pathways in the body. It has been argued that the human brain has evolved over millions of years in order to assist individuals both to adapt and to solve the immediate problems of survival within a particular environment (Henneberg & Saniotis, 2009: 430).

According to King (2008: 105), additional evolutionary roles can be hypothesised, particularly when examining the adaptiveness of SQ. The development of the mental abilities of SQ would have provided for ways of coping, problem-solving and decision-making that would have been regarded as highly valuable capacities. This implies that individuals that have a higher SQ would have an advantage over others with regard to aspects such as physical and mental health, longevity, and resilience, thereby increasing the probability of passing on genetic information to future generations.

Emerging evidence that relates to biological foundations (e.g. Newberg, D'Aquili & Rause, 2001, Persinger, 1983; Ramachandran, 1998) further supports the adaptive functioning of SQ in the evolution of the human species. SQ could be considered a newly evolving capacity in the human race, whose full potential has not yet been realised. Nevertheless, it is highly probable that the evolution of SQ was a prerequisite for the evolution of human religion and spirituality in general. As such, the potential evolutionary role of this capacity is far-reaching (King 2008: 106).

2.8.2 Neural organisation in the brain

There are various kinds of neural organisation in the brain that elicit a specific type of thinking. For example, IQ is based on serial or linear thinking and, as indicated by Zohar and Marshall (2000a: 47–49), this kind of thinking does not tolerate nuance or ambiguity. On the other hand, McGeachy (2001: 62) states that EQ is based on associative neural wiring which is far more complex. The essential principle of EQ is that success in life presupposes the effective awareness, control and management of one's own emotions, and those of other people (Goleman, 1995: 32).

SQ is a third kind of neural organisation which makes it possible to engage in creative, insightful, intuitive thinking. Zohar and Marshall (2000a: 59, 60) refer to this as “unitive thinking”, which is, in essence, holistic.

For Zohar and Marshall (2000a: 62), SQ rests on “integrating whole-brain phenomena” of 40 Hz oscillations, otherwise also referred to as enhanced gamma wave synchronicity (Lutz, Greischer, Rawlings, Ricard & Davidson, 2004; O’Nuallain, 2004), which can be the basis for what Zohar and Marshall (2000a: 59–62) describe as the higher-order, “unitive neural oscillations”.

Such evidence and research in gamma-band oscillations may explain the heightened sense of consciousness, bliss and intellectual acuity that is experienced after meditation. Koch (2010: 2) claims that it is the uniting quality of this deeper form of intelligence that offers individuals a sense and context of meaning. According to Zohar and Marshall (2002a: 112), these synchronous neural oscillations are the basis for consciousness itself and of all unified conscious experience. D’Aquili and Newberg (1999) further contend that all unitary experiences of consciousness are rooted in neuro-anatomy and neurophysiology.

2.8.3 The God module

Ramachandran and Blakeslee (1998) and Persinger (1996) have reported on studies using EEG electrodes that link heightened temporal lobe activity with spiritual experience. In these studies, when subjects were presented with religious or spiritual words or topics of conversation, their temporal lobe activity increased to something near that of epileptic patients during seizures. These areas have therefore been labelled the “God spot” or “God module”. Ramachandran, Blakeslee and Sacks (1999) further examined the neurological activity of healthy individuals, finding that spiritual experiences were indeed related to heightened temporal lobe activity, as in epileptics. It was thus concluded that the brain may be programmed to ask existential questions of purpose and meaning.

It has also been observed that prayer and meditation may bring about a shift in the brain activity associated with such unitive experiences as “the presence of God” and “oneness with the universe” by using neurotheology, a method that uses brain imaging techniques in order to study spiritual contemplatives (Newberg et al., 2001: 115–116). Persinger (1983: 1255–1257) supported this relationship by demonstrating that mystical and spiritual experiences can be artificially induced by temporal lobe stimulation, a finding that has been duplicated in other studies.

2.8.4 Association areas of the mind: the limbic system

The limbic system, often referred to as the “emotional brain”, is buried in the cerebrum and contains the thalamus, hypothalamus, amygdala and hippocampus (Fossati, 2012: 478). However, Newberg et al. (2001:120–125) argue that although these areas are involved in religious and spiritual experiences, there are potentially many other structures that induce these experiences. They have identified the following four association areas of the human brain that play an important role in producing the mind’s spiritual potential:

- The visual association area plays a prominent role in religious and spiritual experiences that involve visual imagery.
- The orientation association area plays an important role in the brain’s sense of mystical and religious experiences since these experiences involve altered states of mind and feelings of unity and oneness.
- The attention association area oversees the complex, integrated bodily movements and behaviours that are associated with the attainment of goals. There is also increased activity in the attention association area during certain types of meditation.
- The verbal conceptual association area contains other brain structures that are associated with the creation of myth, as often expressed in spiritual rituals.

Persinger (1983: 1260) also notes that both the amygdala and the hippocampus have been associated with one’s perception of self in relation to time and space. This may further implications for the awareness of a transcendent self. Indirect stimulation of the amygdala has also been found to cause peak experiences and an acute sense of meaning (Persinger, 1983).

Considering Zohar and Marshall’s (2000a: 123) understanding that the hippocampus is essential in recording experience in memory, these authors have maintained that even though temporal lobe spiritual experience may last only seconds, the hippocampus functions in such a way as to create a strong and lasting emotional influence throughout an individual’s life. These can be described by those who have them as life-changing. Although this issue is contentious and debateable, if further research studies can prove its validity, it can have huge implications in bringing about change and transformation in adolescents.

According to Siegel (2009: 143), the middle prefrontal area of the brain is one of the most integrative zones in the entire nervous system. It links the cortex, of which it is fundamentally a part, with the limbic area and the brain, thus facilitating perception of the interior world. Consequently, this area of the brain has the capacity to mediate empathy, morality, attunement and insight, virtues that are important for the development of SQ in adolescence.

2.8.5 Electroencephalogram (EEG) studies

Recent research by Newberg and D'Aquili (2001) involving EEG recordings has revealed far more substantial biological mechanisms of spiritual states of consciousness. EEG studies have found that increased theta power, increased alpha power, and anterior-posterior coherence are recorded during reports of pure consciousness (e.g. Farrow & Hebert, 1982; King, 2008: 77), particularly those achieved by meditation. When examining verbal-based meditative practices during religious prayer, Newberg, Alavi, Baime, Pourdehnad, Santanna and D'Aquili (2003: 115) also observed cerebral blood flow increases in the prefrontal cortex, inferior parietal lobes and inferior frontal lobes.

It is clear that all these findings provide significant evidence of brain localisation of SQ. In addition, the findings also allude to certain strategies (e.g. meditation, prayer, visualisation and symbolic systems) that can be employed to enhance creative, insightful, intuitive thinking in order to encompass a wider, richer, meaning-giving context that fosters adaptive functioning (Zohar & Marshall, 2000a: 4).

As mentioned in chapter one, as a result of the complexities of the RE landscape in South African secondary education, many teachers and students are confined within their own belief systems and these types of strategies (e.g. mediation) may be frowned upon and/or even negated. Conversely, these factors may impede the development of SQ. This will be discussed in more detail in chapter three.

The next section deals with the measurability of SQ and whether there is substantive evidence that could reveal statistically independent measures of general intelligence, thus highlighting Gardner's seventh criterion: support from psychometric findings.

2.9 MEASURING SQ

An important aspect in any intelligence or human ability is its measurement (King 2008: 109). Zohar and Marshall (2004: 107, 108) maintain that it would seem that the kind of objective scoring used for IQ measurement is inappropriate for measuring SQ. Accordingly, these authors have stated that SQ cannot be quantified, unlike IQ which is linear and rational

(Zohar & Marshall, 2000: 276). Since Zohar and Marshall's studies there have been significant developments in this field. These are discussed in the following section.

2.9.1 Empirical validation of the spiritual sensitivity scale

Tirri, Nokelaiden and Ubani (2006) guided the development of a spiritual sensitivity scale, which comprises the following four dimensions: Awareness sensing, mystery sensing, value sensing and community sensing.

In addition to the above, the spiritual sensitivity scale items were designed to apply to people from different religious backgrounds and cultures (Tirri et al., 2006). This allows for the use of the instrument in cross-cultural studies – a fact which is of significance in this study.

Despite the empirical validation of the spiritual sensitivity scale, SQ and its measurability still remained a widely debated topic (Emmons, 2000a: 25; Gardner, 2000: 33; Mayer, 2000: 55).

2.9.2 Measuring cognitive aspects of spirituality

Halama and Strizenec (2004: 246) suggest that aspects of SQ are already being measured by various subscales and items of spirituality scales, particularly those which measure cognitive aspects of spirituality. One example mentioned by Halama and Strizenec (2004: 247) is MacDonald's (2000) Expressive Spirituality Index, which contains a Cognitive Orientation to Spirituality dimension. This situation reinforces the need for these constructs to be more clearly defined.

To date, two self-report measures of SQ have been developed. Nasel (2004: 76) developed a scale to reflect the "affective, cognitive, and experiential capacities and resources representative of spiritual intelligence". This 17-item Spiritual Intelligence Scale (SIS) taps two dimensions of SQ (as demonstrated by means of factors analysis): existential questioning and awareness of divine presence.

Nevertheless, many SIS items, according to King (2008: 111), appear promising in their more direct assessment of mental ability, particularly those related to existential questioning. Awareness of divine presence, on the other hand, may simply be a denominational expression of transcendental awareness.

A second self-report measure of SQ was developed by Amram and Dryer (2007) based on Amram's (2007) seven dimensions of SQ. The internal consistency, reliability and convergent validity of the SIS were all well demonstrated in preliminary studies (King, 2008: 113).

However, little attention is paid to mental ability, as opposed to behavioural and personality attributes, which appear to be more direct indicators of a spiritual ability.

2.9.3 The Spiritual Intelligence Self-report Inventory (SISRI-24)

A self-report measure of SQ has recently been developed with validation studies still ongoing (King & DeCicco, 2009: 68). The model proposed by King and DeCicco (2009) attempts to offer a universal model of SQ free of particular religious or cultural viewpoints and/or terminology, thus linking it to the larger existing conceptualisation of human intelligence.

Two critical conclusions have been drawn. First, the current theoretical conception and model of SQ appear to be valid descriptors of a human intelligence (Gardner, 1983; Sternberg, 1997), according to both theory (e.g. adaptive applications, development over the lifespan, and potential biological indicators) and psychometric findings. Second, a self-report measure of SQ, reflecting its theoretical conception, has performed very well according to established statistical standards and indicators of validity and reliability.

There are, however, certain limitations to this research. Although the SISRI-24 was developed as a universal measure of SQ (free of culture-specific language), cross-cultural research is needed in order to confirm its universality (King, 2008: 166–167). The greatest limitation of the current body of research may be the use of self-report measures of intelligence. However, as has been noted (King & DeCicco, 2009), no performance-based measure of SQ currently exists (King, Mara & DeCicco, 2012: 18).

It is clear from the preceding discussion that SQ denotes a set of adaptive mental capacities that are critical in adolescent development (King, 2007: 7). In addition, significant evidence of brain localisation of SQ has been revealed, as well as substantive evidence that shows statistically independent measures of general intelligence, thereby presenting a formidable case for affirming SQ as an intelligence.

The question now arises as to how SQ may foster adaptive functioning in everyday life. This will be discussed next.

2.10 FOSTERING ADAPTIVE FUNCTIONING IN ADOLESCENTS

The following section will shed light on how King's (2008) four components, which were discussed in preceding sections, can promote the adaptive functioning that can bring about transformation in the adolescents.

2.10.1 Critical existential thinking

According to King (2008: 83–84), there are particular situations for which the ability of critical existential thinking is highly valuable and can thus foster adaptive functioning in adolescents. The ability to contemplate and analyse issues of an existential nature which characterise this phase of development would imply that an adolescent will be seeking for an answer or a solution in times of crises. This, in turn, enhances an ability to critically analyse a situation particularly during a time of crisis and would thus imply that he/she questions the cause of the crisis to examine its nature and to seek a solution. Thus, it would act as a coping mechanism and source of problem-solving in a crisis.

This type of existential thinking would also contribute to an adolescent's general abstract reasoning abilities. It is suggested, then, that critical existential thinking can serve as a multifaceted source of adaptation, coping, problem-solving and abstract reasoning. It is further contended that there is no limit to such application, as any problem can be approached from different perspectives and thus can provide unique insight into problems and dilemmas that adolescents encounter in this turbulent phase of development.

2.10.2 Personal meaning production

King (2008: 85–86) further asserts that research suggests that the ability to construct or derive meaning from one's environment is adaptive in a variety of situations. For example, Mascaro and Rosen (2006: 183) suggest that spiritual meaning can shield an individual against the effects of stress and depression. This will be of value to the adolescent as their quest for purpose and meaning is often accompanied by increasing levels of anxiety and a sense of personal emptiness during this stage of development. It is proposed that when faced with stress, personal meaning production acts as a coping method by allowing an adolescent to construct meaning and purpose within the stressful situation, thereby transforming the stressor and reducing its negative effect.

Similarly, when faced with a dilemma, personal meaning production can lead to searching for a solution and therefore it can act as a method of problem-solving. Attaching purpose to problems and decisions deepens their meaning and provides additional direction, thereby increasing the potential for the attainment of predetermined goals.

2.10.3 Transcendental awareness

There are ways in which transcendental awareness would be highly adaptive with particular reference to adolescents (King, 2008: 87–89). Piedmont (2004) found that spiritual transcendence promotes a sense of connectedness which plays a significant role in substance abuse recovery and overall wellness. It is further suggested that the awareness of something more than the physical or material acts as a highly effective coping mechanism in any form of crisis. Holistic awareness, described by Coward and Reed (1996) as “awareness of wholeness”, would further act as a method of coping, thus allowing an adolescent to perceive his/her life as integrated and connected, which then acts a safeguard against depression and hopelessness that can result from loneliness and detachment during this stage.

In addition, holistic awareness can enable an adolescent to consider all aspects and facets of a dilemma, including those aspects that are nonmaterial, thus enabling a more complete and accurate perspective of the problem which could lead to effective solutions. Equally, an adolescent will be able to draw on this awareness for inner strength when material and physical sources seem unavailable. Transcendence can further develop capabilities of the mind, such as attention training and the refining of awareness in adolescents (Walsh & Vaughan, 1993: 2).

2.10.4 Conscious state expansion

It would appear that expanded or altered states of consciousness have a huge potential for adaptive functioning in adolescents. For example, Maslow (1964), who equates a peak experience with a conscious state expansion, has very strong views on their adaptive function, which includes preventing suicidal tendencies and various forms of self-destructive behaviour, for example substance abuse and addiction to violence. These are very decisive statements and if this is the case, such altered states of consciousness are worth considering as a mechanism for dealing with the moral dilemmas that adolescents are often confronted with. According to Nidich, Seeman, and Dreskin (1973), experiencing higher states of consciousness may also contribute to the self-actualisation process. If so, this is yet another potential application of conscious state expansion and is worth considering in adolescents (King, 2008: 91).

However, in South African secondary education, the new curriculum as proposed by the Curriculum and Assessment Policy Statement (CAPS) (2012) is severely lacking in depth and in its appeal to the spiritual dimension of human development and thus compounds the potential existential crisis our adolescents face. Consequently, it does not allow room for King's (2008) components, thus impeding possibilities for adaptive functioning in South African secondary school students.

2.10.5 The adaptive functioning of SQ: Humility as an example

Emmons (2000b: 15) defines humility as the realistic assessment of one's strengths and weaknesses. Although humility very often has a religious connotation, in a secular context it is also regarded as a virtue. Paloutzian and Kirkpatrick (1995: 7) have found support for the idea that if adolescents' lifestyles are spiritually oriented then these young people tend to be protected against mindless behaviour; including substance abuse and aggressive acts. In particular, humility would seem to enable adaptive functioning.

In adolescents, humility has also been linked to a number of personal and interpersonal skills that are deemed to be essential for well-balanced development in adolescence and beyond. This relates to Gardner's interpersonal and intrapersonal intelligences and implies that the adaptive function of humility enables the adolescent to work effectively with others and to understand and appreciate his/her own strengths and weaknesses.

In addition, humility has firstly been associated with a deeper search for knowledge and information and the development of problem-solving skills (Weiss & Knight, 1980: 219) – skills that are imperative in adolescent development. Secondly, humility is strongly linked to morality which is vital for adolescent development. Emmons's (2000b: 18) in-depth study of moral exemplars found humility to be one of the criteria for identifying moral excellence.

Accordingly, humility is an example of the adaptive functioning of SQ and is, therefore, a significant quality to develop in adolescents.

2.10.6 The adaptive functioning of mindfulness

A sub-theme that is highlighted in Amram's (2007) SQ model is mindfulness. This is a self-regulatory skill that involves observing one's own thoughts without judgement (Brown & Ryan, 2003: 822), or a state of consciousness to the present moment in an open and accepting state (Bishop, Lau, Shapiro, Carlson, Anderson, Carmody et al., 2004: 230). Mindfulness is thus a profoundly integrative state and is referred to as "reflective coherence" (Siegel, 2007: 74).

An increasing number of studies have reported a link between mindful-based practices and benefits for health and wellbeing, and the way mindfulness-based practices can foster adaptive functioning in everyday activities (Moore & Malinowski, 2009: 178). There are two predominant streams of mindfulness research and practice that warrant further clarification, namely, meditative mindfulness and socio-cognitive mindfulness (Yeganeh & Kolb, 2009: 13–14).

Meditative mindfulness requires a discipline to anchor the mind in the present moment. From this perspective, Kabat-Zinn (1994: 4) defines mindfulness as “paying attention in a particular way: on purpose, in the present moment, and non-judgmentally” which can increase self-awareness. This intense self-awareness can put adolescents in touch with their deepest centres and allows them to grow and improve themselves continuously. In addition, it confers a sense of focus and peace (Zohar & Marshall, 2004: 84).

Langer (1997; 2000) maintains that socio-cognitive mindfulness emphasises cognitive categorisation, context and situational awareness. According to Langer (1997: 111), when we are mindful, we implicitly or explicitly view a situation from several perspectives; see information presented in the situation as novel; attend to the context in which we perceive the information, and eventually create new categories through which this information may be understood. This alludes to brain plasticity, otherwise referred to as neuroplasticity, an imperative aspect of this study. It points to possibilities within each individual to change and transform themselves. Neuroplasticity will therefore be discussed next.

2.10.7 Neuroplasticity

Modern research has demonstrated that the brain continues to create new neural pathways and modify existing ones in order to adapt to new experiences, learn new information and create new memories. This is known as neuroplasticity, which in essence means that new patterns of repeated neural circuit activation strengthen the synaptic connections which in turn lead to synaptic growth. This is the mechanism by which meditative practices harness neural plasticity to alter synaptic connections in a way that transforms a temporary state into a more lasting trait of the individual. Accordingly, mindful and meditative practices have the potential to tap into the deep regions of the mind which ultimately changes the brain (Siegel: 2009: 141).

A 2004 study (in Kaufman, 2005; Lutz et al., 2004; O’Nuallain 2009) took eight Tibetan Buddhist practitioners of meditation and monitored the patterns of electrical activity produced by their brains as they meditated. The researchers then compared the brain activity of the monks to a group of beginner meditators. The study had these subjects meditate an hour a

day for one week prior to empirical observation. Both groups were shown to have similar brain activity in a normal meditative state. However, when the monks generated a feeling of compassion during meditation, their brain activity began to fire in a coherent manner, suggesting that the neuronal structures were firing in harmony. This was observed at a frequency of 25–40 Hz, the rhythm of gamma waves, the type of brain-wave pattern that promotes unitive thinking.

Equally, these unitive brain wave oscillations were less significant in beginner meditators. However, with further practice some rhythmic signals did appear to strengthen in novice meditators who only meditated for a half an hour over a period of three weeks. This confirms that the ability for an individual to produce unitive thinking. As Zohar and Marshall (2000a) assert, this state has the potential to develop SQ and, as illustrated in the above study, meditation is key to this process.

It has further been concluded that a mere thought can change the physiological structure of our brains. In 2000, a Nobel Prize winner, Eric Kandel, proved that when individuals learn, the neural wiring in their brain changes. This esteemed scholar showed that even when basic information entered the brain via the mind it created physical changes of the structure of neurons that participated in the process. According to Hamilton (2010: 57), everything that an individual sees, touches, hears, tastes and smells changes your brain and each thought causes microscopic changes in the neural connections in the brain. This implies that our thoughts have the power to continuously change the patterns and structure of the synaptic connections in our brains (Kandel, 2006, 2007).

These findings have vast implications in terms of adolescents being able to intentionally change their thoughts, thereby transforming their minds, which in turn changes the neural structures in the brain. However, as illustrated in the study with the Tibetan Buddhist monks, to be able to do this will imply that an adolescent understands the difference between his/her mind and how it differentiates itself from the brain. I have deduced from burgeoning literature that the brain is a physical organ, in other words tangible, and the mind more of an elusive construct that is intangible (Hamilton, 2010; Williams, 2002).

In addition to the above, it is important to understand that the mind consists of a conscious and a subconscious mind; both are specialised in their capabilities as well as in the way in which they process life's experiences. The conscious mind is where thinking and reasoning reside and only controls about 5% of the mind. Conversely, the subconscious mind controls 95% of the mind and stores all memories, emotions, beliefs, habits, behaviours, values, programming and instincts. It also controls the autonomic nervous system and is responsible for our automatic physical and neurological functions (Williams, 2002: 99).

Of significance here is that thoughts that consistently arise from the conscious and become imbedded in the subconscious mind will determine an adolescent's behaviour and the outcomes of his/her life. However, the potential to re-programme the subconscious mind is a well-known fact in scientific circles (Hamilton, 2010; Horgan, 1999; Lipton, 2010; Murphy, 2011; Williams, 2002).

One way to re-programme the subconscious mind is through muscle testing. According to Williams (2002), muscle testing was introduced in the United States by the initiator of Applied Kinesiology, George Goodheart and was used as a means to communicate with the subconscious mind to determine one's thoughts and beliefs. For example, electrical signals that are sent to the muscles can become affected by a stressful thought. When the mind holds onto a stressful thought, an electrical conflict is created in the brain and the signal strength to the body is reduced. This results in a weakening of the muscle response. This also happens when a person makes a statement that the subconscious mind does not recognise as true. This again creates conflict between the conscious and subconscious mind which leads to a weakening in the muscle response of the body.

The above information has implications for this study for the following reasons:

- It explains why individuals have the capacity to transform themselves.
- It points to specific content that is important to understand and appreciate and in particular how it relates to the development of SQ.
- It incorporates proven strategies that could lead to change and transformation and the development of SQ.

In the next section Zohar and Marshall's (2000a: 25) characteristics of SQ will be discussed. These characteristics are pivotal to this study as they provide the developing principles that may enhance transformation in adolescents. Closer scrutiny also reveals that there may be a range of educational strategies that could be designed to develop each trait, thus offering numerous possibilities for developing SQ in adolescents in the teaching and learning situation.

2.11 DEVELOPING PRINCIPLES FOR TRANSFORMATION IN ADOLESCENTS

In the section that follows, I provide a brief summary of Zohar and Marshall's characteristics of SQ as mentioned in chapter one and also show how they can be developed to foster transformation in adolescence (Zohar & Marshall, 2004: 83–106). In assessing the moral and social malaise adolescents experience within the South African secondary school contexts,

teachers require a means by which to cultivate certain character traits that have the potential to bring about radical change in the turbulent lives of our youth. Accordingly, educational strategies that can develop the following SQ traits are essential:

2.11.1 Self-awareness

Intense self-awareness puts adolescents in touch with their deepest centres and enables them to focus on aspects of meaning and purpose.

Self-awareness may be developed

- through reflection and meditation
- by taking part in authentic dialogue
- through being comfortable with silence
- by allowing oneself to enter a discomfort zone and push one's boundaries
- by putting aside time in a day to reflect and respond to important issues (Zohar & Marshall, 2004: 84).

2.11.2 Led by vision and values

Visions are based on the deep, fundamental human values that all fall into one or more of the following categories:

- *Personal values* – these relate to the adolescent's life, friends, family and interests, and include, among others, excellence, honesty, humility, compassion, friendship, dignity, and resilience.
- *Interpersonal values* – these values relate to the characteristics that define a group and to the relationships between the adolescent members of the group, and include service, liberty, respect, awareness, loyalty, trust, gratitude and harmony.
- *Universal values*, for example truth, equality, altruism, tolerance, forgiveness, happiness, love, commitment, education, justice, and wisdom.

These values may be regarded as aspects of SQ in view of their prevalence in virtually all the major religions. However, in order to develop vision and cultivate values, the aim is to improve situations by constantly reviewing those values and goals that can bring about change. This characteristic of SQ may be developed by reflecting on existential questions of meaning and purpose in life, and on relationships, being inspired by great leaders and being motivated by ideals of some higher cause (Zohar & Marshall, 2004: 86).

Virtuous traits are reflected in the capacity to engage in virtuous behaviour on a consistent basis by, among other things, showing forgiveness, expressing gratitude, exhibiting humility, being compassionate and displaying sacrificial love.

2.11.3 The capacity to face and use adversity

The ability to use adversity requires adolescents to have the courage to confront their weaknesses and past mistakes, to learn from them and to grow beyond them.

In addition, this ability includes the capacity to use pain and suffering to learn. Thus, overcoming tragedy or obstacles not only helps to build trust in life but also develops resilience.

Cultivating a deep sense of self is essential for resilience, as is developing an awareness of the most fundamental values. This may also be fostered by daily meditation and reflection (Zohar & Marshall, 2004: 88–89).

2.11.4 Compassion

Compassion implies that adolescents display empathy which subsumes kindness and concern with regard to others, irrespective of who they are and where they come from, even if they have opposite views or are from different racial groups. Having empathy for someone may encourage adolescents to become actively involved in voluntary and community projects.

Developing compassion may result in an adolescent feeling a universal sense of awe and reverence for all and empathy with the pain and suffering of others (Zohar & Marshall, 2004: 94–95).

2.11.5 Spontaneity

Mental spontaneity implies that an adolescent not become confined by personal paradigms, belief systems, prejudices and ideologies. Mental spontaneity often requires a willingness to enter a discomfort zone and be able to transcend personal boundaries.

Developing spontaneity means trusting one's intuition– even if this means taking risks. This implies a form of connectedness with one's inner self and a sense of being “in the present moment”. In addition, the capacity to be truly spontaneous requires the courage to be both vulnerable and authentic. This encompasses a spiritual dimension for the adolescent – an openness to life’s possibilities and an existential readiness to develop purpose and meaning in life (Zohar & Marshall, 2004: 90–91).

2.11.6 Celebrate diversity

Genuine diversity implies seeing differences as opportunities and growing beyond personal limitations. Valuing diversity enables adolescents to be open to many truths and to realise that there is a richness underlying each individual's belief system and personal worldview.

The celebration of diversity entails a willingness to be sensitive and engage in dialogue with those that have different cultures and traditions and to accept different points of view (Zohar & Marshall, 2004: 96).

2.11.7 Field independence

Field independence refers to the ability of adolescents to be able to be independently-minded and stand up for what they believe in even if they are going to be criticised or rejected. Field independence would enable adolescents to hold fast to a point of view, despite peer pressure, thus allowing an adolescent to be focused, persistent, self-critical, devoted, and committed (Zohar & Marshall, 2004: 98–99).

2.11.8 Asking “why”?

An adolescent's need to ask “why” originates from a deeper motivation to understand the essence of things and goes hand in hand with an inclination to refuse to take anything for granted. More pertinent is that it embodies a tendency to search for better solutions regarding issues that they are confronted with. In addition, a tendency to ask “why” also takes adolescents beyond the present situation, and encourages exploration.

This characteristic of SQ may be nurtured in adolescents by encouraging them to ask questions, to be open to challenges and always to look for the deeper truth or possibility behind any answer or explanation. In addition, it is essential that they realise the importance of paying attention to unusual events or facts by constantly looking for clues to see things from new perspectives (Zohar & Marshall, 2004: 100–101).

2.11.9 Reframing

Reframing requires that adolescents stand back from a situation, suggestion, strategy, or problem and look for the “bigger picture”. At the spiritual level, reframing may be seen in terms of bringing something new into the world or into a person. It also implies that the adolescent places him/herself in the shoes of another and see the world from their perspective and responds appropriately.

Nurturing this aspect implies that adolescents should learn to think creatively and be adventurous. Brainstorming sessions with unconventional people and thinking “out of the box” will enable an adolescent to think outside the conventional for information that might have a solution to the problem at hand (Zohar & Marshall, 2004: 102–103).

2.11.10 Holism

The ability to see the holistic nature of a problem enables a tapping into the deeper potentiality within the situation from which the problem arises. Holistic adolescents rely heavily on intuition and are therefore more reflective and broad-minded and will tend to live life on a grander scale.

In order to develop a more holistic approach it is essential that adolescents learn to explore the wider context within which a problem has arisen. In other words, they need to work backwards and try to ascertain defining moments that may have had a bearing on the problem or event, and then take some form of action by following through both the steps that led up to that event, as well as those things that followed from it, and subsequently creatively seek solutions (Zohar & Marshall, 2004: 92).

2.11.11 Humility

As noted in section 2.10.5, it would appear that the characteristic of humility is a pivotal quality of SQ. At a more spiritual level, a sense of humility puts a person in touch with a sense that one’s true self comes from something deeper than, or beyond, the superficial and, as such, it provides a wider context and deeper meaning of life. This implies that humility may be regarded as a deeper self-awareness that encompasses gratitude and a wish to serve.

The fostering of this quality of humility in adolescents would enable them to take cognisance of their mistakes and to recognise inner strengths. This may mean they will be less vulnerable to the criticisms and judgements of others (Zohar & Marshall, 2004: 103–104).

2.11.12 A sense of vocation

As an SQ quality, a sense of vocation refers to any calling to higher service. A sense of vocation drives adolescents to pursue a certain course in life based on a sense of personal purpose and a need to act from and upon their deepest ideals and values. Adolescents who feel a sense of vocation are usually thoughtful, focused and well grounded.

The nurturing of this aspect in adolescents would enable them to reflect on what truly motivates them, as well as encourage them to explore ways in which to make a difference in

life and to display a sense of responsibility and caring towards others (Zohar & Marshall, 2004:105–106).

At this point the question may be posed: Is it possible to apply these principles in the classroom situation and in so doing develop SQ in adolescents? Vaughan (2002) believes that spiritual intelligence exists as a potential in all people and can be cultivated by a variety of practices or training. In addition, Howell (2004: 10) emphasises that SQ can be deliberately developed and therefore as Mayer (2000: 54) states, if that be the case, all efforts to enhance SQ in classroom practice should be explored.

These statements thus validate this study and support my main research question: What educational strategies can be designed to develop SQ in South African secondary schools? This should be seen within a context where more than half of our secondary school students are faced with various forms of violence on a daily basis and thus portray a “youth in crisis”. Of equal importance here, is the issue of which educational strategies could be used to address the various belief systems in a multicultural and -religious context. The answers to these questions will be explored in subsequent chapters.

2.12 SUMMARY

Chapter two presented an extensive review of the literature on SQ and affirmed the viability of SQ as a mental capacity. To this end, neurobiological evidence for SQ was discussed, the measurability of SQ was established and ways in which SQ may foster adaptive functioning explored.

An overview of the adolescent phase of human development is presented in the next chapter with particular reference to the moral and spiritual dilemmas the adolescent faces in the South African secondary educational context. Educational strategies to infuse SQ into classroom practice are accordingly proposed.

CHAPTER THREE

A CASE FOR DEVELOPING SQ IN THE SOUTH AFRICAN SECONDARY SCHOOL CONTEXT

Soon the child's clear eye is clouded over by ideas and opinions, preconceptions and abstractions. Not until years later does an instinct come that a vital sense of mystery has been withdrawn.

Peter Matthiessen

3.1 INTRODUCTION

In chapter two, SQ was explored and the need to devise educational strategies that promote in adolescents that which is best in terms of ideas, values, vision and drive was pointed out (Sinetar, 2000: 5).

This chapter takes a closer look at the adolescent stage of human development as regards both identity formation and moral development with a view to understanding the South African “youth-in-crisis”. In addition, the chapter provides an overview of the complexity of RE in a multicultural and multi-religious secondary school context, particularly as a means for dealing with different religious belief systems, spirituality and worldviews. Finally, it will be shown how social constructivism provides the most appropriate framework for developing educational strategies that infuse SQ into classroom practice with the aim of offering students opportunities to engage in dialogues that allow for a variety of opinions, values and belief systems. Thus, educational environments are created that are not only inclusive and conducive to change and transformation, but that can also act as a buffer to combat moral and spiritual dilemmas within South African secondary school education.

3.2 A PICTURE OF SOUTH AFRICAN “YOUTH IN CRISIS”

In South Africa there is increasing concern that secondary schools are the site of widespread violence and during the last decade school violence has become a national concern. I agree with De Wet (2003: 89), who argues that many of our secondary schools may be described as “war zones” and attempts by stakeholders to rectify the situation have, in fact, created more problems than solutions.

This is evident in the case of the random killing of a 16-year-old student with a samurai sword at Technical High School Rand in Gauteng in 2008 (School-Based Violence Report [SBVR], 2011: 3). Media reports on the problem of school-based violence also proliferate on the front pages of newspapers. For example, in an article published in the *Pretoria News* (Ngoepe, 2012: 1), an argument over a pencil led to the death of a 16-year-old student at a city school after he was allegedly stabbed by a friend five times in the chest, back and arm. Such reports illustrate the fact that violence in the South African school context can erupt with the least provocation.

Looking specifically at the issue of school violence, popular discourse encapsulates all forms of, “intentional harm or discomfort inflicted on learners, including incidents such as schoolyard fights, bullying and drugs abuse” (Burton, 2008: 19). However, up to 2008 there was no representative data on the extent and nature of school violence in South Africa on a national level. Consequently, in 2008, the Centre for Justice and Crime Prevention (CJCP), with the support of the DoE at that stage, undertook a national school violence baseline study, focusing on both primary and secondary schools in all nine provinces of South Africa, and for the first time provided an accurate picture of violence in schools. In 2012, with the cooperation Department of Basic Education (DBE), the CJCP undertook a second National School Violence Study (NSVS), only this time focusing on secondary schools in all nine provinces (Burton & Leoschut, 2012: xi).

3.2.1 Findings of the 2012 CJPC study

According to Burton and Leoschut (2012: 8), there are 4 597 285 secondary school students and 141 841 teachers in 6 304 secondary schools in South Africa. However, the study sample comprised 5 939 students, 121 principals and 239 teachers (Burton & Leoschut, 2012: xi–xii). From these figures it was found that

- 12,2% had been threatened with violence by someone at school
- 6,3% had been assaulted
- 4,7% had been sexually assaulted or raped
- 4,5% had been robbed at school
- 20% of scholars had experienced some form of cyber bullying or violence in the past year.

The study further revealed that violence at schools was often not a once-off occurrence. Students were repeatedly victimised particularly as regards threats of violence, sexual assaults and robbery.

Females reported significantly higher rates of sexual assault than male students. However, in terms of the probability of acceding to threats of violence, robbery and assault at school, there was little difference between male and female students.

The violence occurring at schools included acts committed by teachers. More than a quarter of principals claimed to have received reports of verbal violence, and more than a tenth received reports of physical violence in which teachers were the aggressors. Conversely, teachers were also often the victims of verbal violence. Although corporal punishment is illegal in South African schools and essentially constitutes assault under the South African Criminal Code, it is still commonly reported to occur.

Alcohol, drugs and weapons were easily accessible for many students: one in seven students reported easy access to alcohol and one in ten reported that it was easy to obtain drugs at school. With regard to firearms at school, nearly a tenth emphasised that it would be easy for them to obtain one. In addition one in five students claimed to have easy access to knives or other weapons at their school. These factors create an atmosphere of fear which impedes academic performance.

In addition, the study indicated that by the time young people enter secondary school many of them have already been exposed to many forms of violence, either as victims or witnesses, in their homes or communities – a situation that significantly increased their risk for violence in the school environment.

It must be emphasised that although the 2012 NSVS study explored the prevalence of four specific types of violence among secondary school learners, such as threats of violence, assault, sexual assault and robbery, the victimisation rates revealed that more than a fifth – a total of 22,2% of the sample – had experienced any of the four types of violence in the 12 months preceding the study. This translates to 1 020 597 secondary school students countrywide who had fallen victim to some form of violence while at school between August 2011 and August 2012. The percentage was up by 0,2% from the 22% observed in the 2008 study, suggesting that violence in schools had remained relatively unchanged.

However, when considering theft of personal belongings, the overall victimisation rate increased significantly to 53,2%, indicating that a total of 2 445 756 high school students had succumbed to crime between August 2011 and 2012. This percentage increased even further when the experience of cyber violence was included in the analysis.

Here, the overall victimisation rate rose to 58,7%, indicating that 2 698 606 of South Africa's high school students were victims of violent crime, property-related crime, online victimisation of some sort, or a combination of these during that period. These are alarming figures which imply that more than half of all secondary school learners in South Africa had fallen prey to violence in various forms (Burton & Leoschut, 2012: 12–13).

The effect of the violence that adolescents experience in many South African secondary schools has a deleterious effect that is far-reaching. For example, as a result of fear and trepidation, in an attempt to avoid the violence, truancy proliferates. Consequently, the completion rate for students from the reception year through to Grade 12 is less than 50%.as a result of school drop-out. Another factor that should be considered is that school violence often results in a decrease in educational performance. Depression and other symptoms can also translate into longer-term psychosocial effects that can have a damaging effect on society at large in South Africa (Burton & Leoschut, 2012: 3–4).

It has also been revealed that those who are victimised at a young age engage in violent and anti-social behaviour as they get older. School violence can also affect the ability of victims to form healthy, pro-social and trusting relationships with peers and adults. Finally, violence at school erodes adolescents' confidence and a sense of hope in their future, and, subsequently, their ability to cope with any adversity and difficulties that they may face in such debilitating secondary school contexts

It is apparent from these findings that the majority of South African secondary school students who engage in these forms of school-based violence exhibit delinquent behaviour and therefore typify an identity crisis in the adolescent stage of human development (Erikson, 1950, 1968; Marcia, 1966). In the next section I will explore the salient aspects of identity formation in adolescence as proposed by two theorists, Erikson and Marcia.

3.3 IDENTITY FORMATION IN ADOLESCENCE

Erik Erikson was the first psychologist to write about identity crisis in a methodical way (Erikson & Newton, 1973: 130). However, Erikson's theory has also been criticised for not having a universal mechanism for crisis resolution and the fact that his research into identity status places too great an emphasis on the role of isolated individual experience in identity formation (Sneed, Schwartz & Cross 2006: 62; Côté & Levine, 1988: 149). Sneed et al. (2006) and Côté and Levine (1988) claim that such a focus does not do justice to Erikson's own argument that socio-cultural, historical and psychological factors should be integrated within a social psychological perspective.

Despite these criticisms, I found that Erikson's theory offers a useful framework for understanding why such a vast number of South African secondary schools students experience and/or inflict violence in some form of another.

3.3.1 Erikson's stage theory

Erikson (1960) constructed a stage theory that comprises eight stages with adolescence being in the fifth stage. The cornerstone of Erikson's theory is the fifth stage of psychosocial development, which is characterised by a conflict between identity achievement and identity confusion (1950, 1968). During this stage, the developing adolescent searches for a new sense of continuity and similarity (Erikson, 1968: 128). Thus, adolescents are primarily concerned with "attempts at consolidating their social roles" (Erikson, 1980: 94).

However, according to Erikson's theory (2006: 320) an identity crisis might be experienced "by severely conflicted adolescents whose sense of confusion is due, rather to a war within themselves, and by confused rebels and destructive delinquent behaviour who are at war with society". If the conflict between identity and confusion is resolved in favour of identity, the result is *fidelity*: the ability to be true to something, to devote oneself wholeheartedly to a good purpose. However, if the resolution of identity is not successful, then confusion will set in and it will become impossible to move to the next stage (O' Grady, 2006: 317) (see Figure 3.1).

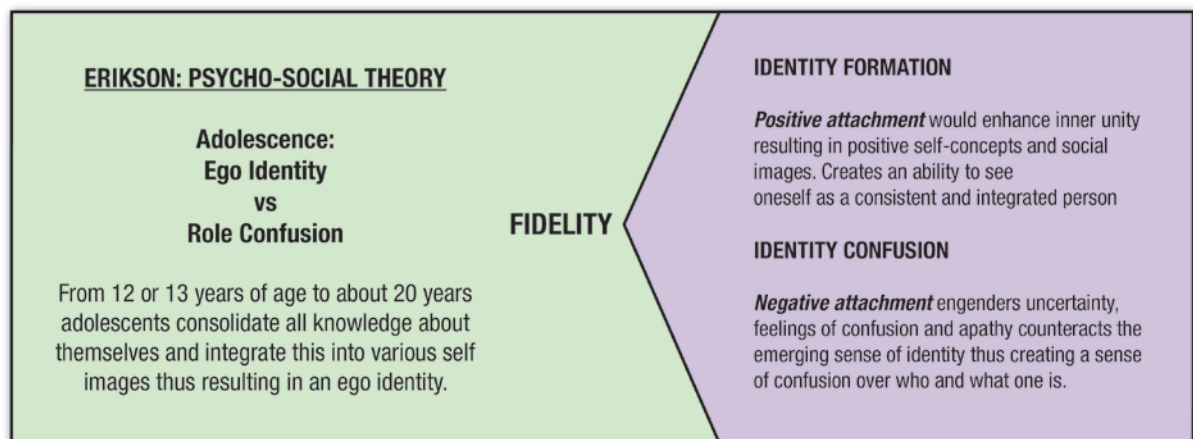


FIGURE 3.1 Erikson's psycho-social theory: adolescence stage

Figure 3.1 illustrates how identity confusion creates uncertainty and feelings of doubt juxtaposed to identity achievement that result in pro-social behaviour.

With reference to the SBVR, violence is often influenced and shaped by contextual factors (Burton & Leoschut, 2012). What therefore transpires in a school context is usually a reflection of what is taking place in the broader social contexts in which schools are found. These are all factors that increase the vulnerability of adolescents in South African secondary schools and increase their chances of becoming victims of violence, thus experiencing identity confusion. Educational environments should therefore be created that show sensitivity to the social contexts they find themselves in. It is my contention that educating towards SQ could create conducive learning and teaching environments that could shield these adolescents from often devastating social contexts and provide a fulcrum for growth and identity achievement.

3.3.2 Marcia's four identity statuses

Derived from Erikson's theory, Marcia (1966) proposed four distinct *ego identity statuses* applied to adolescents. According to Marcia (1966: 551), "crisis refers to the adolescent's period of engagement in choosing among meaningful alternatives; commitment refers to the degree of personal investment the individual exhibits". This implies that the use of these two criteria resulted in the formulation of four identity statuses: identity achievement (high exploration, high commitment), moratorium (high exploration, low commitment); foreclosure (low exploration, high commitment), and identity diffusion (low exploration, low commitment). Marcia's identity status of identity development can be shown as a 2 x 2 matrix as illustrated in the following table (Table 3.2).

TABLE 3.1 Marcia's identity status of identity development

Achievement	Individuals who have explored other options and have intentionally chosen a specific identity
Moratorium	Individuals who are still examining different options and have yet to find an acceptable identity
Foreclosure	Individuals whose identity is determined largely by adults, rather than from personal exploration of options
Diffusion	Individuals who are at a loss or often overwhelmed by the task of achieving an identity and are doing little to achieve identity

As indicated in Table 3.2, *achievement* represents the consolidation of a sense of identity; *moratorium* represents the active search for a set of goals, values and beliefs; *foreclosure* represents commitment without much prior exploration; and *diffusion* represents apathy and a lack of concern with identity issues.

According to Schwartz (2005: 298), a broader concept of identity, including both personal and social identity, should be considered. This may be more inclusive and applicable to a variety of cultural groups. I agree with Schwartz's stance, as it deals with an understanding of identity within a wider, more far-reaching socio-cultural context and particular in respect of understanding the adolescent within the South African context.

Yoder (2000: 99) outlines a number of barriers that may hamper identity development. For example, in the case of low socio-economic status adolescents, poverty may have a debilitating effect on the range of identity choices that are presented to them. This may lay the foundation for the adolescent to participate in destructive behaviour such as substance abuse. Considering the fact that many of the South African secondary students come from such environments, it is not surprising that the statistics reveal the extent of the moral dilemmas that these students are confronted with on a daily basis in secondary schools with particular reference to substance abuse. Burton and Leoschut's (2012: 47) study, for example, indicates that half of the sample reported personally knowing students at their school who smoke marijuana, while more than a tenth of the sample associated with those students at their school who used illicit drugs, such as mandrax, tik, ecstasy, heroin and cocaine.

For this reason, Penuel, Wertsch and Frances (1995: 83) advise researchers to study identity in the specific context in which participants are actively engaged in forming their identities. Accordingly, in order for mediated action to be taken, it is important to examine the cultural resources for identity formation in order to determine whether they can empower or impede identity formation. Hence, according to these authors, a Vygotskian approach to identity formation appropriately recognises that culture is integral and therefore they propose an integrative approach to identity formation through mediational means.

In this regard, mediational means refer to those resources that are available to these adolescents that could facilitate and serve as a function of communication and social contact, thereby having a positive influence in all aspects of their lives. Consequently, Penuel et al. (1995: 84) believe that it may be useful to integrate Erikson's notion of identity formation, as a sense of coherence between the choices an adolescent makes in response to a socio-cultural, historical and institutional reality, into a mediated-action approach.

This study supports an approach to identity formation such as that proposed by Penuel et al. (1995), because it provides an understanding of adolescent identity that includes the wider socio-cultural context. In a fractured South African educational context where violence and crime proliferate, a mediated-action approach within the framework of socio-constructivism

would be more sustainable as it relates to adolescent identity. Such an approach also aligns with the conceptual framework for this study, which highlights the principles of the “constructivist instructional design model” (Karagiorgi & Symeou, 2005: 17–22) whereby teaching and learning environments are created that are student-centred and collaborative, and that allow students to develop, compare and contrast, as well as providing them with insight into various perspectives on an issue. This approach also provides numerous possibilities to design educational strategies that could develop in adolescents a clear sense of identity and purpose in life, thus educating towards SQ in the broader, multicultural secondary school context.

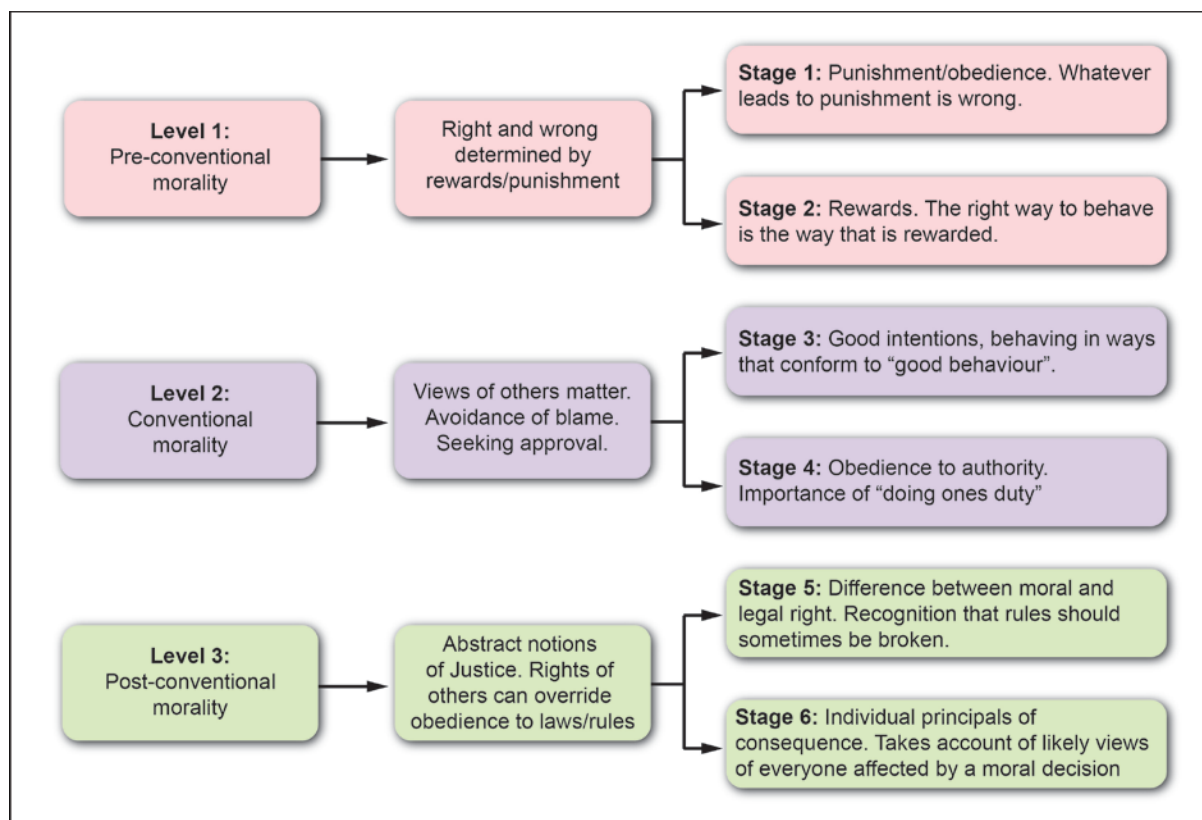
The next section explores Kohlberg’s research on moral development as a framework for interpreting the South African adolescents’ stage of moral development with reference to the moral dilemmas they are confronted with (Crain, 1985: 118–136; Kohlberg & Hersch, 1977: 53–55; Turiel, 1974: 14, 15).

3.4 KOHLBERG’S STAGES OF MORAL DEVELOPMENT

Kohlberg’s developmental theory is embedded in a cognitive interpretation of morality. Kohlberg and Hersch (1977: 53–55) explain that moral development represents the change and transformations that emerge in an adolescent’s thought patterns.

Jaffe (1998: 153) stresses Kohlberg’s (1975, in Jaffe, 1998: 153) view that the subjects’ ability to do the right thing is limited by their ability to reason. It was from this perspective that Kohlberg emphasised that moral reasoning develops over time and through the six stages that he found to be universal in all cultures. From his study, Kohlberg reasoned that most adolescents are capable of up to stage five moral reasoning (Jaffe, 1998: 154). Kohlberg’s six stages are presented in Figure 3.2.

FIGURE 3.2 Kohlberg's six stages of moral development



Source: http://www.integratedsosiopsychology.net/stagesp-moral_development.html

Figure 3.2 illustrates that, at stage five, adolescents view moral decisions more abstractly than they did previously, particularly decisions in respect of justice, fundamental rights and democracy, and they consider the way in which a truly just society should function.

According to Raaijmakers, Engels and Van Hoof (2005: 248), it may be deduced from the level of violence in South African secondary schools, which includes among others, theft, assault, vandalism bullying, sexual harassment and rape, that many adolescents in the South African school context exhibit delinquent behaviour and, thus, that they are displaying stage two moral reasoning development.

However, as Raaijmakers et al. (2005: 249) emphasise, there are many criticisms raised against Kohlberg's theory specifically when dealing with adolescent morality in an educational context. In the next section I will expound on a revised paradigm of adolescent morality, as proposed by Shelton (1984). Its significance lies in the fact that it allows latitude for the development of educational strategies that can cultivate SQ in an educational context.

3.4.1 Adolescent morality: a revised paradigm

According to Shelton (1984: 193), morality for Kohlberg is situated in an individual's reasoning structure, not in the individual's behaviour; consequently, what is moral is centred on how one *thinks* rather than what one *does*. Shelton (1984: 194) also posits that Kohlberg's thinking fails to consider the *content* of the person's reasoning. Thus, when faced with a moral dilemma, the individual lacks the ability to prioritise which values are most important in making a moral choice.

Given the diverse, tenuous and often violent environment the South African adolescent in a secondary educational context finds him/herself, he/she may find it difficult to make moral choices or commitments and would therefore require a more responsive approach. Shelton (1984: 196) argues from a broader perspective, outlining several important aspects that an approach to adolescent morality development should include. For example:

- It should be interactional and valuable for both the adolescent as well as the environment in which the adolescent interacts.
- It should be developmental and show sensitivity to the numerous issues that are intertwined throughout the adolescent's developing years.
- A caring stance towards others should be actively pursued.
- It should encourage a universal perspective; in other words, it is imperative to consider the adolescent, the environment and the relevant issues that occupy the adolescent's attention as they attempt investigative, tentative and moral commitments.

It would appear that these features, as proposed by Shelton (1984), are particularly attuned to the development of adolescent morality in the South African secondary educational context and therefore should be taken into consideration.

Shelton (1984: 197) further outlines various "orientations" or principles for addressing adolescent moral and spiritual development within an educational context. In this way a teacher can inquire how the adolescent can best acquire ethical ideals and continue to grow in these ideals through the adolescent stage toward establishing moral maturity. Adopting this paradigm also leaves teachers with numerous questions for reassessing their classroom practice and devising educational strategies that are pertinent to their educational context when dealing with moral issues. In addition, it provides thought-provoking questions that allude to possibilities for the development of SQ.

Table 3.2 provides a framework that summarises these principles and poses related questions that could assess a school's commitment to adolescent moral and spiritual development in an educational context.

TABLE 3.2 A framework to assess adolescent moral and spiritual development

PRINCIPLES	THOUGHT-PROVOKING QUESTIONS
<i>Normative principles</i>	Do the ideals of this educational institution acknowledge the adolescents commitments that embody sacrifice, compassion and the value of human life?
<i>Attentive principles</i>	Does the adolescent develop a capacity to define, clarify and evaluate the complexities of diverse moral dilemmas?
<i>Progressive principles</i>	Does the school/teacher present the adolescent with a challenging atmosphere for growth and transformation?
<i>Situational principles</i>	Are there opportunities available for adolescents to reflect on complex issues and dilemmas and is feedback provided that might aid them in dealing with confusion?
<i>Efficacy principles</i>	Can the adolescent acquire a deeper understanding of what it means to be an adult in such an educational context?
<i>Maintaining principles</i>	Is the adolescent provided with opportunities for experiencing compassion and sensitivity that reflect deep care and concern for others?
<i>Environmental principles</i>	Does this school atmosphere answer not only the existential question of “who I am?” but also “what am I about?”

Table 3.2 illustrates how Shelton's (1984) principles can be applied to address adolescent moral and spiritual development within a secondary educational context. Only by viewing the adolescent–environment interaction from this perspective (Shelton, 1984: 200), can an approach be developed that is sensitive to both the adolescent and the constant challenge of moral development.

Closer scrutiny of the thought-provoking questions that were posed reveals that educating towards SQ is all-encompassing and will be the most viable approach, particularly as it pertains to the South African educational context. In this way appropriate strategies can be devised that have the potential to address the moral and spiritual dilemmas in South African secondary schools and thus bring about change and transformation.

However, issues that involve adolescent morality would not be complete with regard to this study without addressing the spiritual and religious development of the adolescent. In the sections that follow, I will focus on these aspects.

3.5 SPIRITUAL DEVELOPMENT IN ADOLESCENCE

Peterson (2008: 9) stresses the importance of spiritual development in human development as a means to create overall, well-balanced adolescents and whole adults. However, Benson, Roehlkepartian and Rude (2003: 205) assert that the difference between spiritual and moral development is not clearly distinguishable and thus the concept of spiritual development is still in its formative stage. However, there are five emerging themes that can be regarded as significant in the adolescent stage of development. In addition, and with reference to this study, these themes embody defining characteristics that overlap with SQ and therefore warrant further explication.

3.5.1 Spiritual development: a multidimensional construct

Scholars such as Benson et al. (2003: 207) have suggested that spiritual development refers to the growth of a deep awareness of self in relationship to others. This, in turn, implies concern with both existential and transcendental issues, an awareness of ultimate values and their meaning and a sense of balance, responsibility and service. This resonates with core SQ traits as proposed by various scholars (e.g. King, 2008; Amram, 2007; Zohar & Marshall, 2002a; 2004).

3.5.2 Spiritual development as a developmental process

Spiritual development introduces a focus on spiritual change, transformation, growth and maturation. An examination of spiritual development may be particularly relevant to adolescent development because, as Benson et al. (2003: 210) point out, issues of meaning, purpose, vocation, relationships and identity are all particularly important during adolescence. This resonates with Zohar and Marshall's (2002a; 2004) core character traits of SQ - having a sense of vocation, thus a need to act from and upon their deepest ideals and values, which also further underpins the significance of developing SQ in adolescence.

3.5.3 Spiritual development: a poorly understood human capacity

According to Benson et al. (2003: 206) spiritual development appears to be the least understood of all human capacities. However, these researchers point out that there is a growing interest in the area of spiritual development on the part of policymakers, practitioners and researchers, particularly as regards adolescence. It is my contention that SQ would provide a viable mode that subsumes spiritual development and policymakers and researchers should take cognisance of the existing and growing body of knowledge of SQ and its adaptive functioning in adolescence.

3.5.4 Spiritual development as an innate human capacity

The working definition of spiritual development asserts that there exists an intrinsic human capacity for spirituality which, in turn, implies that spirituality is innate. Thus, it is vital to understand the reason why this dimension of life is important to adolescents, the way in which it shapes their sense of identity and its role in human development (Benson et al., 2003: 208). It has been revealed in this study that SQ is an innate human potential that promotes human excellence which includes spiritual development (Zohar & Marshall, 2000a).

3.5.5 Spiritual development: a resource for human development and wellbeing

It would further appear that spiritual development is a potentially powerful resource for healthy human development. Emerging evidence suggests that spirituality informs a wide variety of important psychological and social phenomena which include overall wellbeing; positive life attitudes; satisfaction and hope for the future; altruism and service; resilience; scholastic success, physical health and positive identity formation (Benson et al., 2003: 211). These are all facets of SQ that can be deliberately developed (Bowell, 2004: 10).

It is clear that SQ addresses all these themes and provides a vehicle that incorporates spiritual development in adolescents and is thus a platform for growth and transformation. The question to be posed at this stage is: What role can religion play to combat these dilemmas? Baier and Wright (2001) found that religion does indeed have some deterrent effect on delinquent behaviour. In one study, Evans, Cullen, Dunaway and Burton (1995) showed the effectiveness of religion as an insulator against crime and delinquency. These authors further suggest that as adolescents search for identity they seek a more personal relationship with a God. The adolescents' capacity for abstract thought thus enables them to move from a concrete level of intellectual activity to a level at which spiritual matters are understood.

In accordance with the above, adolescence is characterised by a search for spiritual fulfilment and certainty, for a religion that can serve as a spiritual refuge where conflict and doubt can be resolved and the meaning of life and the answers to life's questions can be found (Gouws, Kruger & Burger, 2011: 141).

Fowler's (1981) third stage of faith development describes the above quest and provides an appropriate framework for understanding the religious development in adolescence. This is discussed in the next section.

3.6 RELIGIOUS DEVELOPMENT IN ADOLESCENCE

Fowler's (1981: 153) synthetic-conventional stage typically begins around 12 or 13 years of age and can extend into late adolescence. Fowler (1981: 154) describes this stage as a "conformist" stage in the sense that the adolescent is acutely tuned to the expectations and judgements of significant others and as yet does not have a sure enough grasp on his or her own identity and autonomous judgement to construct and maintain an independent perspective. An adolescent can move into this stage when he/she has begun to develop what Piaget termed "formal operational thinking" (Fowler, 1981: 152).

It is thus during this stage that adolescents begin to think abstractly and hypothetically. One consequence of formal operational thinking is that adolescents can construct a hypothetical image of how others see them, and also understand that others can envision how they see them. This leads to a new kind of self-consciousness. As Fowler states: "If God is an important part of the adolescent faith then God will too be reimagined as having inexhaustible depths and as being capable of knowing personally those mysterious depths of self and others we know that we ourselves will never know" (Fowler, 1981: 153). Significantly, religious images or symbols that appeal to the adolescent at the synthetic conventional stage, as Fowler (1981: 154) states can "have the characteristics of a divinely personal significant other".

However, Fowler (1981: 154) maintains that an adolescent at this stage "is aware of having values and normative images. He or she articulates them, defends them and feels deep emotional investments in them, but typically has not made the value system, as a system, the object of reflection". Their ideology or worldview is lived and asserted but it is not yet a matter of critical reflection.

A number of factors can contribute to the dissolution of this stage. The credibility of their preferred external authorities might be undermined and the behaviour of a human leader could cast doubt on their credibility as moral authorities.

Sometimes drastic changes to what one thought to be an unchangeable tradition can bring about this change. Frequently, the experience of “leaving home”, emotionally or physically, or both, precipitates the kind of examination of self, background and values that gives rise to stage transition at this point (Fowler, 1981: 173).

A critical mind set, which is characteristic of the adolescent stage, coloured with disillusionment, tends to lead to religious doubt that manifests in a variety of ways. Critical analysis of religious convictions often results in adolescents becoming sceptical about religious practices (such as prayer and attending a place of worship), and even about tenets of religious faith. Abstract thought also enables adolescents to be more tolerant and less emotional and dogmatic about differences in religious convictions.

Some adolescents begin to question religious convictions that they used to accept by asking questions such as: “Why must we go to church/mosque/temple/synagogue?”, “Is there a heaven and a hell?”, “Does God exist?” Consequently adolescents tend to lose interest in and drift away from the religious institution while some turn to alternative religions or even delinquent behaviour (Gouws, Kruger & Burger, 2011: 143). In a postmodern society, curriculum designers and teachers of RE must feel the pressure to understand the vibrancies of change and the paradigm shift that the postmodern student is demanding from teachers in secondary schools in South Africa (Roux, 2006: 155).

Considering the complexity and controversies surrounding RE in the South African secondary school context, where the adolescent population comprises different racial, religious and cultural groups each with their own different belief system, traditions and worldviews, RE may be failing to provide a spiritual refuge where conflict and doubt can be resolved. This will be discussed in the next section.

3.7 THE COMPLEXITIES OF THE RELIGION EDUCATION LANDSCAPE WITHIN THE SOUTH AFRICAN EDUCATIONAL CONTEXT

RE in South Africa is a controversial research domain (Roux & Du Preez, 2005: 273; Roux, 2009a: 3). However, in the previous dispensation in South Africa, RE was defined as a single-faith confessional moral education programme (Chidester, 2003: 268). According to Chidester (2003:268), RE was characterised by a particular kind of Christian confessionalism and triumphalism: a confessionalism that required students to embrace prescribed religious convictions and a triumphalism that explicitly denigrated adherents of other religions.

Thus, as Prinsloo (2009: 31) asserts, Christian National Education (CNE) as education was referred to before 1994, deliberately endorsed and promoted this version of Protestant Christianity and excluded other Christian denominations, other religions and African traditional religion from curricula. However this form of RE, with its indoctrination of rigid Christian principles and denigration of believers of other religions, could not be sustained. For this reason, from 1992 to 2003, the issue of religion in public education was widely debated which gave rise to various initiatives to reinstate RE in South Africa (Roux, 2009: 6).

3.7.1 A brief overview of South African initiatives on Religion Education from 1992 to 2003

At the beginning of the 1990s an inclusive approach in RE was initiated. According to Roux (2009: 9), the Institute of Comparative Religion in Southern Africa (ICRSA) argued for an RE programme that would not re-establish “a kind of ‘religious apartheid’ in public schools” (ICRSA 1992: 2). ICRSA’s involvement in the development of the first draft of a policy document for RE initiated further discourses.

Chidester (2006: 66) states that, in 1992, in preparation for the democratic transition, the National Education Policy Initiative (NEPI) also explored alternatives to the system of RE that had been endorsed by the apartheid government. According to Chidester, the NEPI (1992) agreed that the previous dispensation had to change, and three options were considered:

- **Option 1:** Eliminating religion entirely from the school curriculum. The NEPI (1992) however concluded that the importance of religious diversity in the nation’s history and society would be neglected.
- **Option 2:** Establishing parallel programmes in religious instruction developed by the different groups themselves. This option was also not considered to be viable as it would entrench a kind of religious apartheid.
- **Option 3:** Introducing a programme of multi-religion education that would teach students *about* religion rather than promotion of a specific religion.

After a decade of research, consultation and ministerial commissions, the DoE finally found that such a mixture of the teaching *of* religion and teaching *about* religion was an educational contradiction rather than a viable compromise. The DoE (2001) subsequently announced its policy on RE as part of the *Manifesto on Values, Education, and Democracy*. In the revised curriculum, open for public scrutiny and debate, it published the primary educational objective of RE within a constitutional and human-rights framework: “The learner should be able to demonstrate an active commitment to constitutional rights and social responsibilities and show sensitivity to diverse cultures and belief systems.” This gave rise to a public controversy and various debates ensued, raising important issues, not only about educational policy, but also about the spirit of the nation (Chidester, 2003: 266).

3.7.2 The educational policy of Religion Education: Revised National Curriculum Statement (RNCS) (2002)

With respect to religion, government policy in general adopted a co-operative model for relations between the many religions and the state (Chidester, 2003: 261; Roux, 2009: 6). By marking major public occasions with prayers from different religious traditions, the government acknowledged the potential for the many religions of the country to cooperate in building one, unified South African nation. In public education, however, the DoE made a principled distinction between the many religious interests, which are best served by the home, family and religious community, and the national public interest in education about religion, religions, and religious diversity in South Africa (Chidester, 2003: 261–262). This division of labour is reflected in the RNCS published by the DoE during 2002:

Religion Education ... rests on a division of responsibilities between the state on the one hand and religious bodies and parents on the other. In this regard Religion Education, therefore, has a civic rather than a religious function, and promotes civic rights and responsibilities. In the context of the South African Constitution, Religion Education contributes to the wider framework of education by developing in every student the knowledge, values, attitudes and skills necessary for diverse religions to co-exist in a multi-religious society (DoE, 2002a; 2002b).

Recognising the vitality and diversity of religion in South Africa, which is clearly protected along with conscience, thought, belief and opinion (s 15(1) of the Constitution, 1996), the Constitution also guarantees freedom from discrimination on the basis of religion (s 9(3)). In keeping with the provisions of the Constitution, educational policy should therefore be dedicated not to the teaching or propagation of religion but to teaching and learning about religion, religions and religious diversity in South Africa and the world.

These provisions enable students to engage in a variety of religious traditions in a way that encourages them to grow their inner spiritual and moral dimensions (DoE, 2002c: 9).

The new educational policy thus promoted RE as a formative endeavour that should not only develop critical skills, but also creative capacities for imagination, empathy, exploration and discovery. Subsequently, RE became more inclusive in nature and formed a significant part of the school subject. According to this new policy, RE was supported by clear educational outcomes, curriculum statements, and assessment criteria that could serve important educational outcomes while also working to increase understanding, reduce prejudice and expand respect for human diversity (Chidester, 2003: 276).

Nevertheless, various Christian organisations, which included Reconstructionist, Protectionist, Ecumenical, and Interfaith perspectives, vigorously objected to the policy mainly on the grounds of its “active promotion of a single set of values under the guise of tolerance” (Chidester, 2003: 270). Despite all the controversies and debates, the curriculum allowed very little room for this educational activity. Given the demands on the curriculum and the limited time allocated to RE in LO, the teachers could only provide students with a basic introduction to religions and religious diversity in ways that might increase understanding, reduce prejudice and facilitate respect (Chidester, 2003: 270-273).

3.7.3 The policy on religion and education (2003)

In 2003, the DoE saw its way clear to promulgating the *National Policy on Religion and Education* (2003) under the umbrella of the South African Schools Act (Act 27 of 1996) (Van der Walt, 2011: 381). The National Policy on Religion and Education (2003: 30) (hereafter referred to as the Policy) defines “religion” as follows:

Religion is used to describe the comprehensive and fundamental orientation in the world, mostly with regard to ideas of divinity, spiritual and non-secular beliefs and requiring ultimate commitment, including (but not restricted to) organised forms of religion and certain worldviews, as well as being used collectively to refer to those organisations which are established in order to protect and promote these beliefs.

In this regard, Boeve (2004: 20–21) states that Christianity was not replaced by a secular culture, but that a plurality of worldviews and religions moved in to occupy the vacant space it left behind as result of its diminishing impact. Prinsloo (2008:50) asserts that the Policy specifically describes its inclusion of secular worldviews as a feature of how the Policy views RE and provides the following evidence:

- Paragraph 29 states that students will be exposed not only to different religions but also to secular worldviews (Policy, 2003:16 in Prinsloo, 2008: 47–49).
- It furthermore undertakes to teach *about* “secular values” in paragraph 30: By teaching about religious and secular values in an open educational environment, schools must ensure that all students, irrespective of race, creed, sexual orientation, disability, language, gender, or class, feel welcome, emotionally secure, and appreciated (Policy, 2003: 17 in Prinsloo, 2008: 47–49).
- Paragraph 64 further guarantees the allocation of resources “with respect to religion, religious or secular beliefs” (Policy, 2003: 27 in Prinsloo, 2008: 47–49).

This positive impartiality carries a profound appreciation of spirituality and religion in its many manifestations, as reflected by the deference to God in the preamble to the Constitution, but does not impose these. The new Policy therefore introduced curricula in which students are familiarised with a variety of world religions (including African traditional religion) as well as secular worldviews.

Although the final Policy was supported by all major religions, the Policy is still controversial and contested. Recently, the debate has been re-opened with individuals outside the traditional religions claiming that Christianity is still enshrined and privileged in some public schools in South Africa despite the Policy (Hawkey, 2009: 1).

Prinsloo (2008:34) also points to the confusion about the scope of South Africa as a secular society with different stakeholders claiming either that secularism means being *anti*-religion and promoting atheism, or that the Policy actually promotes religion against secular worldviews. For this reason there is still a reluctance to implement it in schools (Chidester, 2003; 2008; Jarvis, 2008; Roux, 2007. However, as a result of its inclusive nature, it provides the scope to educate towards SQ.

Zohar and Marshall (2000: 15) state that atheists and humanists may reveal high SQ. This implies that educational strategies can be designed to develop SQ in all students, whether they hold traditional indigenous beliefs, religious or secular values and other worldviews.

3.7.4 Religion Education in the Curriculum and Assessment Policy Statement (CAPS) (2012)

The NCS Grades R–12 stipulates policy on curriculum and assessment in the schooling sector. The NCS was subsequently amended to improve its implementation, with the amendments coming into effect in January 2011. To this end a single comprehensive CAPS document was developed for each subject. The amended NCS Grades R–12; CAPS thus replaces the NCS Grades R–9 (2002) and the NCS Grades 10–12 (2004) (DoE, 2012: 3).

The Catholic Institute of Education (CIE) is, however, concerned that CAPS fails to acknowledge the Policy on Religion and Education. In addition, the CIE argues that there is little consistency and coherence in the way it is presented in the documents. The Further Education and Training (FET) band (Grades 10–12) includes random religious topics under the rubric “Democracy and human rights” and the time allocated is only one, two, or three hours in the year, depending on the grade. It appears that the proposed CAPS for LO are no improvement on the RNCS (2002), which was consistent in its treatment of religion in LO even though it was lacking in depth and appeal to the spiritual dimension of human development.

In 2012 a new subject called Religion Studies was also introduced in the FET band (Grade 10-12) for matriculation purposes, as an optional, specialised and examinable subject, with a possible career orientation towards teaching, social work, community development, public service and related vocations. The main focus of Religion Studies is the recognition, understanding and appreciation of a variety of religions within a common humanity within the context of a civic understanding of religion. Although the curriculum aims to develop religious literacy, closer analysis reveals that the spiritual dimension is not addressed, if not completely negated. (DoE, 2012: 7–8).

I agree with Vokey (2003: 175), who warns that the challenges to public education presented by cultural and religious pluralism cannot be avoided simply by declaring spirituality independent RE. According to the author spirituality in schools has been presented as solution to a wide variety of student and social problems (Vokey, 2003: 174).

Nevertheless, it appears that the new curriculum leaves little room for addressing the spiritual needs of adolescents in secondary school education (De Klerk-Luttig, 2008: 505). The next section captures the complexities that exist in addressing spirituality in the South African educational context.

3.8 SPIRITUALITY IN RELIGION EDUCATION IN SOUTH AFRICAN SECONDARY EDUCATION

The word “spirituality” is rarely used explicitly in the educational debate in South Africa and De Klerk-Luttig (2008: 505) argues that this omission can result in an incomplete biased, technicist view of education.

However, it is also important to note that adolescents generally find it difficult to communicate their spiritual values and beliefs. Although spiritual questions about purpose and identity take on important meaning in the turbulent lives of adolescents, in the South African secondary educational context the situation is more complex. For example, in order to comprehend the educational context of spirituality in South African secondary education, one is required to consider both a Western orientation and an African orientation. While the former may understand spirituality mainly in a religious and cultural manner, the latter is not only shrouded in African mysticism and an awareness that there is a unity of beings in the universe, but also characterised by the basic elements of veneration of ancestors, sacrifice, initiation, divination and healing rituals (Chidester, 2012: viii; Roux , 2006: 158).

The situation becomes further complicated amongst the black students. Roux (2006: 159) explains:

One Xhosa-speaking student from a deep rural area in the Eastern Cape, attending a school in an informal settlement (squatter camp) in a metropolitan area, may live with an extended family member, have traditional cultural and religious roots (African Religion), and adhere to a great deal of mysticism. Another student may have been born in the informal settlement (squatter camp), have a Western orientation and function within an Independent African Christian church. Their worldviews on and concepts of spirituality will differ from one another and especially from so-called mainstream traditional religions (churches).

Moreover, even though black people in South Africa constitute approximately 80% of the population, the curriculum is modelled on a Western discourse, and the majority of African spirituality side-lined (Breidlid, 2009: 146; Ntuli, 2002: 65). Mason, Singleton and Webber (2007: 174) further state that a large proportion of young people are moving between alternatives, especially during adolescence. Most of this movement appears to be away from traditional spirituality toward eclectic blends of mainstream and New Age spiritualities, or in the direction of secular indifference. There is also an increasing number of students that are not believers in one of the main world religions or have had no traditional religious upbringing.

It is evident that this growth in non-believers in school communities has urged teachers to rethink religion as a prerequisite for understanding spirituality in education.

All these aspects have had an impact on school communities and have already affected many spheres of teacher education. Teachers trained within the previous education system are confined in certain religious and cultural paradigms and are not always willing to redefine their role in support of the curricula in RE (Ferguson & Roux, 2003: 294; Roux, 2006: 61). In addition, there is a lack of research on the training of pre- or in-service teachers that has been undertaken thus far, particularly regarding approaches towards secondary school students' spirituality in LO programmes.

Roux (2006: 160) further asserts that since 2008, few publications, dissertations and theses in RE have portrayed new research or theoretical notions. In fact, current publications tend to include too many repetitive arguments. In order to bridge the deeply divided understanding of what is needed in RE in South African schools studies need to produce cutting-edge research, particularly in secondary school education.

In my view ground-breaking research is also paramount with regard to the spiritual needs of students in a multicultural and multi-religious secondary school environment and should form an integral part of the educational debate in South Africa. As Wright (2002: 76) states: "A critical engagement in spiritual education would allow students to engage intelligently with the indistinct claims and counter claims surrounding questions of ultimate truth." Such forms of discourse would create an openness and tolerance for other belief systems and worldviews; thereby unlocking mental abilities that are related to spirituality and, thus, providing opportunities for the development of SQ.

As discussed in chapter two, SQ is associated with rational cognitive processes like goal achievement and problem resolution. Accordingly, educational strategies that develop SQ can assist the adolescent in directing his/her activities consciously in a context that is wider and more open for reflection. However, teaching and learning multi-religious content or about spirituality is a complex matter and generally framed by a teacher's own fears, misconceptions and/or personal "truths" (Roux & Du Preez, 2006).

In the section that follows I will show that social constructivism provides both a vehicle for teachers and students to challenge the traditional view of knowledge and truth and a suitable framework for the development of SQ.

3.9 SOCIAL CONSTRUCTIVISM: AN APPROPRIATE CONCEPTUAL FRAMEWORK

According to Du Preez (2009b: 94) thinking about knowledge amid religious diversity allows for epistemic relativity. Epistemic relativity thus implies the didactic knowledge that student-teachers need to master in order to present RE comprehensibly as well as the subject knowledge regarding different religions (Raths, 1999 in Du Preez, 2009b: 94). In this sense, epistemic relativity has the potential to stimulate critical dialogue about religious content and enable teachers and students to balance their commitment to their own truths and beliefs and their openness to the truths of others. This sides with the socio-constructivist theory of generating knowledge as presented in chapter one and thus also underpins the conceptual framework of this study. From this perspective, epistemic relativity could be seen as a consequence of socio-constructivism (Du Preez, 2009: 106).

Informing pre- and in-service teachers as well as students about the reasoning processes pertaining to religion and spirituality that are characterised by relativity might also give them opportunities to practise their reasoning skills. In addition, both teachers and students should be offered options and opportunities to engage in dialogues and to make persuasive arguments for the positions they adopt. This, in turn, can elicit key components of SQ, namely, critical existential thinking that can serve as a multidimensional source of adaptation, coping, problem solving and abstract reasoning and consequently providing space to develop SQ (King, 2008: 61). Although, epistemic relativity may generate discomfort and/or discontent amongst some participants, it should be remembered that learning often takes place when we are taken out of our comfort zones (Du Preez, 2009: 103).

A social constructivist position, as described in chapter one, presupposes the use of certain methods such as cooperative learning as well as teaching and learning that encourages dialogue (Alexander, 2006; Du Preez, 2008). The challenge of such participation in a multi-religious classroom for the teacher and student is to draw together the different types of voices in the process of teaching and learning. It is even possible to promote “polyphonic dialogue” in which the students themselves provide the primary material for a RE programme, as Chidester (1994: 3) states:

In this kind of dialogue, "authorial" voices do not ask all the questions and "gatekeepers" do not give all the answers. Both questions and answers (which generate more questions) are produced by participating in the learning process. As students are encouraged to engage in dialogue, their participation involves a broader conversation about religion which should include the spiritual dimension.

Through such participation, students can also “explore the diversity of religious life in South Africa through sacred times and places, through stories and rituals, and through the different ways of imagining what it means to be human” (Chidester, 1994: 3). As mentioned in section 2.4.5, religious symbols deal with issues that are the deepest of all concerns a human may have with ultimate meaning. Sisk (2008:25) further identifies symbolic symbols as a core component of SQ which can be expressed through poetry, music, dance, metaphor, rituals and stories. This component of SQ is particularly significant in terms of this study as it alludes to strategies that may help develop SQ and thus foster adaptive functioning in our secondary school students.

Accordingly, giving teachers such understandings and appreciations can provide opportunities to making them aware of the pedagogical value of relativism in RE and might encourage them to use the same approach in their classroom practice, which eventually could bring about a society in which its members are able to rationally justify the positions they adopt and remain in constant dialogue with others about them. This clearly presupposes mental abilities and suggests strategies that allow for the development of SQ in the learning and teaching situation.

Although this approach might initially generate discomfort and discontent in a classroom, according to Du Preez (2009b: 109), it could be argued that in such circumstances students and teachers are given opportunities to face their fears and to take different positions so as to eliminate misconceptions and ill-conceived truths as far as possible (Du Preez, 2009b: 109). To be able to do this, they will have to challenge and even disengage from their own preconceived ideas and ideologies, but the result will be to discover greater wholeness, authentic relationships, and new meaning (De Klerk-Luttig, 2008: 513). Such an approach also provides a vehicle for teaching and learning to become vital, participative and alive in a multicultural and multi-religious education environment. This clearly underpins a teaching and learning environment that is conducive for the development of SQ. For these reasons, socio-constructivism provides the most appropriate conceptual framework for this study.

In the last section I will discuss appropriate educational strategies that have the potential to develop SQ in adolescents in a multi-religious education environment, within the framework of socio-constructivism.

3.10 EDUCATIONAL STRATEGIES THAT MAY FACILITATE THE DEVELOPMENT OF SQ

Miller (1995: 110 -113) discusses various educational strategies that may activate the inner life of the learner. These strategies merit attention as they may also be used to strengthen SQ traits, particularly in adolescents.

Such strategies, when deliberately employed, may also be used in the classroom as a way in which to excite temporal lobe areas, thus facilitating perception of the interior world (Bowell, 2004: 10). This allows the students to engage in creative, insightful and intuitive thinking (Zohar & Marshall, 2000a: 59, 60). Miller (1995) outlines various strategies that encourage these abilities.

3.10.1 Visualisation

Miller (1995: 10) discusses guided imagery or visualisation as a tool with which to activate the inner life of the adolescent. One way in which this tool may be used is simply to request learners to close their eyes and to imagine a story as it is being read or told. This may be used in learning areas such as languages, arts and culture or even history, as the adolescent may, for example, visualise him/herself as a particular character playing a role in a specific historical period or even. According to Schultz and Harambura (2013: 104), creative visualisation accesses the visual, non-verbal right hemisphere of the brain, thereby shutting out the logical left hemisphere. It also helps a student to relax in an open non-judgemental way, thereby quieting the haphazard thoughts that constantly infiltrate the mind. Accordingly, it effectively shuts out the ego and allows the true self in, and is thus a powerful mechanism to be employed in a classroom situation.

3.10.2 Meditation

According to Miller (1995: 10), encouraging students to sit quietly may help them to gain access to their inner life and to begin to “see” their own thoughts. The author further asserts that certain forms of meditation such as mindfulness meditation encourage the development of compassion for all beings on the planet. This type of meditation is a form of silence and solitude and an avenue for reflection for some, or prayer and contemplation for others. Kessler (1999: 49) maintains that the longing for silence and solitude may lead to identity formation and goal setting, to learning readiness and to inner peace in the adolescent.

3.10.3 Keeping a journal: writing from the inner self

Miller (1995: 11) explains that keeping a journal is another strategy that promotes focus on the inner life. According to Miller (1995: 11), journal writing is already included in the curricula of many schools, particularly in language instruction with the whole language approach. This whole language approach also forms part of the South African curriculum. Writing from the inner self is one strategy that adolescents may adopt in order to explore both their core values and their connections to others and to the environment. Sisk (2008: 25) points out that the diversity of students in today's schools provides teachers with access to many unique traditions and strategies.

3.10.4 The arts

Classroom activities that encourage reflection and expression through writing or art also allow adolescents to access their inner selves while in the midst of other people. Their total engrossment in such strategies encourages students to discover and express their own feelings, values and beliefs (Miller, 1995: 13).

3.10.5 Storytelling

Storytelling may be used in the classroom as a way in which to excite the temporal lobes – as discussed in section 2.8, this region of the brain is associated with spiritual experiences. Dirkx (2001: 85) maintains that stories, narratives, myths, tales, imagery, guided visualisation and ritual capture aspects of this world in ways not readily available through the more traditional teaching methods. Consequently, these strategies may be used in class to facilitate the development of SQ.

3.10.6 Educational strategies that strengthen SQ traits

Sisk (2008: 27) has summarised educational strategies that may be used to strengthen SQ traits in terms of both teaching and learning – see Table 3.3. (I adapted the author's version and included King's mental abilities of SQ and further highlighted potential educational strategies to may develop the four components.)

TABLE 3.3 Educational strategies to develop SQ

CORE TRAITS OF SQ	EDUCATIONAL STRATEGIES
Concern with the “bigger” questions Intuition/discernment Acute self-awareness Mindfulness Holistic thinking Openness	Use of problem solving (predicting), reflective activities; guided visualisation; mental imaging and affirmations; dream work; mindfulness training
Sensitivity to purpose in life Vision and value-led Inner-directedness	Personal growth activities; study lives of pathfinders; journaling and process writing
Curiosity Enjoys debating issues The ability to reframe Courage to stand up to personal convictions	Use “What”, “So What”, “Now What”, “How” model; thinking-about-thinking model; open-ended discussion
Concern about inequity and injustice	Use problem-based learning; authentic learning; process discussions
Ability to face and use suffering	Study lives of pathfinders, use role-play/socio-drama
Sensitivity to social problems	Utilise learning projects that encourage service
Peacemaker	Use negotiation/conflict resolution activities
PEAK EXPERIENCES	EDUCATIONAL STRATEGIES
Heightened awareness Awe and wonder A sense of balance Connectedness Freedom and liberation Creativity Spontaneity	Poetry, art, metaphor, storytelling, dance, music, drumming, myth, meditation, prayer, breathing exercises; socio-drama or any other symbolic systems e.g. rituals, drumming
MENTAL ABILITIES	EDUCATIONAL STRATEGIES
The ability to use multiple levels of consciousness for problem solving and critical reasoning, deep existential reflection and enhancement of meaning.	Reflective activities; use “What”, “So What”, “Now What”, “How” model; thinking-about-thinking model or any other activities that enhance critical reasoning and problem solving abilities.

Table 3.3 outline educational strategies that may be used to strengthen SQ traits in classroom practice. In this study I will use some of these strategies to determine their efficacy in the South African secondary school context. In addition, I designed my own framework that illustrates my rationale for selecting specific content, activities and strategies that I will implement in this study. This will be discussed in chapter four.

3.11 ESSENTIAL SQ QUALITIES IN TEACHERS

Miller (1995: 13–14) emphasises that there are two qualities only that the teacher who aims to develop SQ in adolescents is able to bring to the classroom – *presence* and *caring*. This author emphasises that *presence* implies that the teacher is capable of listening attentively.

Caring is a quality which is closely related to presence. The caring teacher relates the subject he/she is teaching to the needs and interests of the students. In my view, these two qualities should be an integral part of any teacher, irrespective of the educational environment and context from which he/she comes. This quality is also underpinned in Shelton's orientations (see section 3.3.2).

However, Kessler (2000: 3) adds another dimension that a teacher should bring to education – soul. This is important because, according to Howell (2004), SQ represents the capacity to reflect with our souls. To illustrate how teachers could incorporate SQ in the classroom, Kessler (2000) provides defining qualities that a teacher should develop. This author suggests that teachers should listen to the hidden messages that adolescents try to convey. He refers to an adolescent's "yearning, wonder, wisdom, fear, and confusion" and urges teachers to consider these qualities and make them central to the curriculum in secondary school education (Kessler, 2000: 3).

Viewing the adolescent from these perspectives teachers may create educational environments where they themselves can become more compassionate and begin to learn about forgiveness and tolerance; this can serve as a benchmark for students to do the same. Such educational environments will underpin the value of a socio-constructivist approach that supports collaborative learning and the development of authentic tasks to develop these SQ qualities.

In my view, if a teacher can create such a learning environment then this type of learning may be described as transformational learning and it may, in turn, lead to the development of SQ.

All these components will play a crucial role in this study because I will use them on a continuous basis as formative assessment criteria to measure the successful implementation of the educational strategies that I designed to promote the development of SQ in South African secondary schools.

3.12 SUMMARY

In this chapter particular attention was given to those aspects that are important for this study, for example moral and spiritual development in adolescence. Particular attention was given to the moral dilemmas and challenges faced by adolescents and teachers in a multicultural and multi-religious South African secondary school context. A case was made for educational strategies that encourage students to engage in dialogue that involves a broader conversation about religion and spirituality. Thus, teachers can create learning environments that are conducive to change and transformation and the development of SQ.

The next chapter contains an explanation of the research design and data collection methods used to explore ways to cultivate SQ in adolescents in a South African secondary school context.

CHAPTER FOUR

RESEARCH DESIGN

4.1 INTRODUCTION

This chapter contains a discussion of the research design that was used in the empirical phase of this study. This phase comprised active attempts to enter the field of SQ and to answer the main research question, namely: *What educational strategies can be designed to develop SQ in secondary schools?*

Consequently, this chapter gives an account of the research design, the data collection methods and the data analysis process that were used. In addition, the chapter explains the ethical measures applied, as well as the measures taken in order to ensure trustworthiness (validity and reliability). As may be seen from the research question, the study aimed to develop educational strategies that could infuse SQ in South African secondary school educational contexts, with a view to creating teaching and learning environments that

- encourage students to engage in dialogue that involves a broader conversation about religion and spirituality
- are conducive for transformation
- engender unity within a diverse, multicultural and multi-religious school context.

4.2 RATIONALE FOR A QUALITATIVE RESEARCH DESIGN

Many researchers argue that, when studying human learning, qualitative research yields the best data (Denzin & Lincoln, 2003; Van Rensburg & Smit, 2004). The study specifically focuses on adolescents *in learning to become spiritually intelligent*.

Merriam (2009: 6) asserts that qualitative research is interested in the meaning people attribute to their experiences. This suggests the existence of multiple realities in any given context. According to this author, qualitative research also produces a result which is “an interpretation by the researcher of others’ views filtered through his or her own” (Merriam, 2009: 6). This implies that the researcher simultaneously engages in the situation and makes sense of the multiple interpretations through his/her own interpretation of the situation.

In this study, the focus was on adolescents' multiple perceptions, meanings and experiences of the transformative nature of SQ, and in particular educational strategies that can foster the development of SQ. Accordingly, the qualitative research activities in this study were centred on an "insider perspective" while remaining sensitive both to the context in which the participants operated and to their frames of reference (Babbie & Mouton, 2001: 271). The essential processes in this study included observing, investigating and documenting in detail the unique educational experiences of a group of adolescents in a multicultural classroom context.

Mason (1996: 5–6) adds in this regard that qualitative research should

- be systematically and precisely conducted
- be sensitive to the changing contexts and situations in which the research takes place
- involve active reflexivity by the researcher
- produce social explanations for intellectual challenges
- not be satisfied with producing explanations that are particular to the limited empirical constraints of the study
- carefully combine methods
- be conducted as an ethical practice, and with regard to its political context.

In addition, this research adopted a phenomenological case study research design. A phenomenological study describes the meaning for several individuals of their lived experiences of a concept or a phenomenon (Creswell, 2007: 58). In keeping with the tradition of phenomenology, there is no such thing as the "objective" truth for the phenomenologist; such a method rather attempts "to discover and account for the presence of meanings in the stream of consciousness" (Giorgi, 1985: 6). In this study, a phenomenological investigation offered a unique way of understanding how students interpreted and attributed meaning to specific educational strategies that had been designed to develop SQ.

Phenomenologists, in contrast to positivists, also believe that it is not possible for the researcher to stand apart from his/her own suppositions (Mouton & Marais, 1990: 12). In this regard, Mouton and Marais (1990:12) state that individual researchers “hold explicit beliefs”. For this reason, before embarking on the empirical investigation, I undertook an extensive literature review in order to support and provide an overview of the various schools of thought on SQ, as well as to reveal ways in which SQ can be developed. This literature review confirmed my belief that specific educational strategies can develop SQ in adolescents, thereby fostering certain essential qualities that ultimately have the power to transform and create unity in a diverse multicultural and multi-religious school context.

In addition to the above, this research aimed to uphold the four essential characteristics of a qualitative case study: particularistic, descriptive, heuristic and inductive (Merriam, 1988). This study was particularistic in that it focused on Grade 11 learners in a South African secondary school. This study was also descriptive as I engaged with the participants over a period of three months in order to obtain the rich, "thick description" (Geertz, 1973) of the phenomenon that was expected to emerge. In addition, the findings would be heuristic because, where insights into the phenomenon would be found, new meanings would emerge, and students' experiences would be broadened. Lastly, Merriam (1998) states that qualitative case studies in education are often framed in terms of concepts, models and theories, and an inductive method is then used to support or challenge theoretical assumptions. Hence, the framework developed in this study supports the assessment of participant perspectives. Consequently, I discuss findings relating to existing knowledge with the aim of demonstrating how the present study has contributed to expanding the current knowledge base of SQ.

Figure 4.1 gives a schematic representation of the framework for the research design of the study and highlights the inductive nature of this qualitative study.

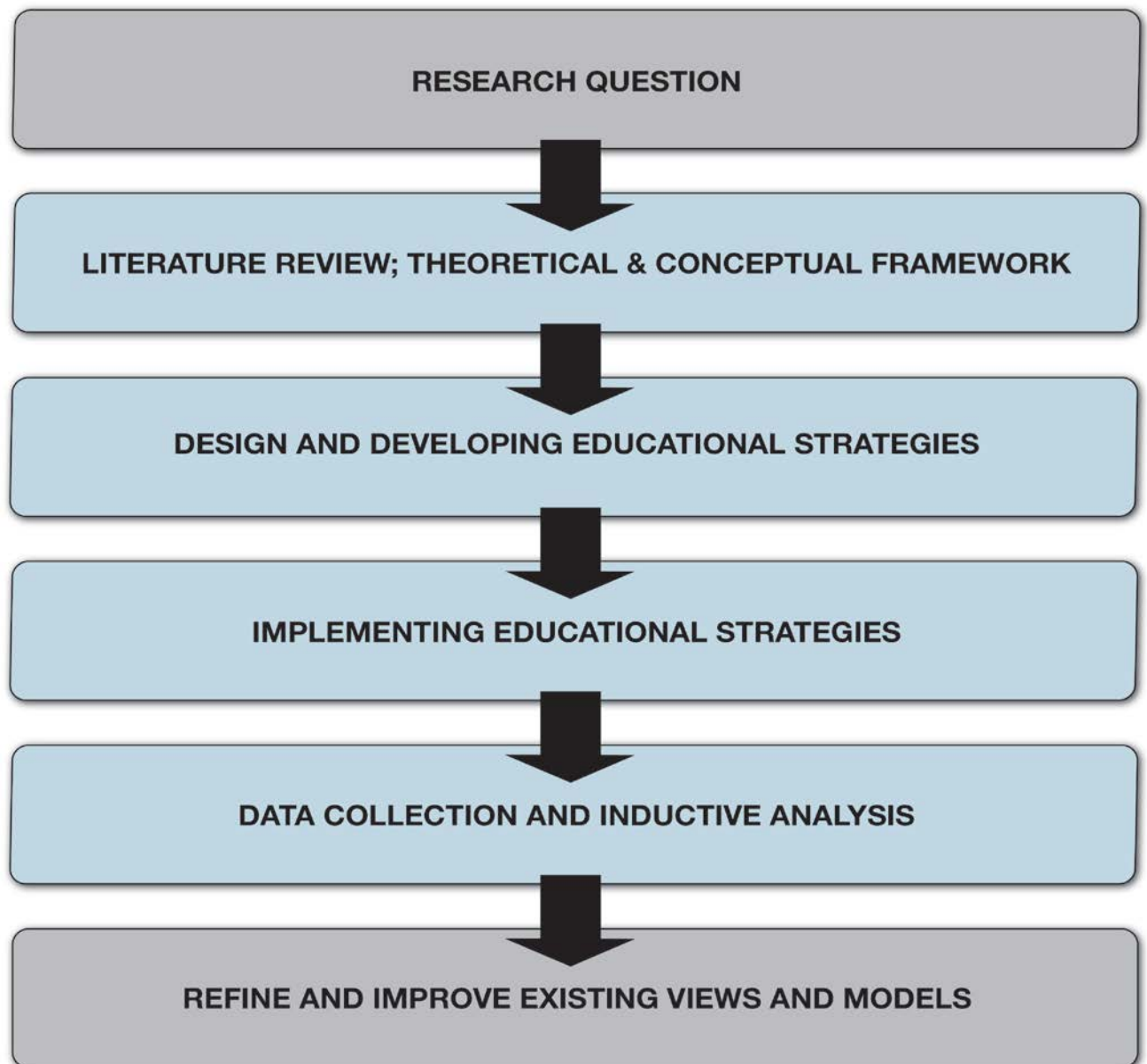


FIGURE 4.1 A framework for the research design of the study

4.3 SITE SELECTION

The site selected for this study was a secondary school in Gauteng. As mentioned in chapter one (see section 1.2), I selected ten Grade 11 students who reflected the demographics of our country's population and were in the adolescent stage of development. The research focus was the exploration of the complex processes involved in students' experiences of and perspectives on educational strategies that can maximise the development of SQ.

4.4 ETHICAL MEASURES

This being a qualitative study, I had to interact with the participants on a very deep and personal level, thus entering the areas of values, weaknesses and individual learning disabilities in order to collect data (McMillan & Schumacher, 2014: 324). Hence, the following ethical measures were observed and these also served as guiding principles throughout the empirical investigation:

4.4.1 Informed consent

According to McMillan and Schumacher (2006:334), the issue of informed consent ensures that participants are provided with adequate information regarding

- the goals of the investigation
- the procedures to be followed during the research
- the possible advantages and disadvantages of participating in the investigation
- my credibility as a researcher.

For this study, I made use of informed consent. However, in any research study competency is a prerequisite. According to Du Plooy (2000: 112), competency is legally linked to age, where generally children under the age of 18 years are regarded as minors and require permission to participate from a parent or legal guardian. Accordingly, I developed a specific informed consent agreement form for the parent or legal guardian to sign (see Appendix 5) and an assent agreement form for the students who were chosen for the research (see Appendix 6).

Based on Bailey's (1996: 11) recommended items, the following information was included in this form:

- the fact that the students were being requested to participate in research that was being undertaken for a doctoral degree in Education (without stating the central research question)
- the procedures of the research
- the benefits of the research
- the voluntary nature of the research participation
- the procedures used to protect confidentiality.

The final informed consent and assent agreements contained accurate, comprehensive information about the study. All parties concerned were able to understand the purpose, procedures, methods and benefits of the research (Wassenaar, 2006:72). As a result, both the parents or legal guardians and the students were able to make voluntary, informed and carefully considered decisions concerning their participation.

As a Unisa student, I also had to obtain permission to conduct the research from the Unisa Ethical Clearance Committee (see Appendix 3). In addition, I had to obtain consent from the Gauteng Education Department for all the interviewees to participate in the research, as well as from the principal of the selected school (see Appendix 2).

4.4.2 Anonymity and confidentiality

The participants were assured of both anonymity and confidentiality. This implies that neither the setting (e.g. the school) nor the participants would be identifiable in print. Accordingly, the common practice employed by researchers, namely, the use of code names for people and places (McMillan & Schumacher, 2006: 334), was used in this study to ensure anonymity.

4.4.3 Avoidance of deception and privacy

Bailey (1996: 10, 12) cautions that deception may be counterproductive and may prevent insights, whereas honesty, coupled with confidentiality, reduces suspicion and promotes sincere responses. Thus, the informed consent and assent agreement forms were explained in detail to the participants, who had been identified by the school's guidance and counselling teacher.

The majority of the potential participants signed the agreement but those who did not sign were not pressured to participate in the study. Leedy (1997: 116–117) asserts in this regard that it is important to make it clear that the participants can withdraw at any time. All the students who eventually participated in the research study, as well as their parents or guardians, agreed to the contents of the informed assent and consent agreements, and the relevant forms were subsequently signed by both parties.

In line with the desire to avoid deception, the interviews were never recorded without the full knowledge and consent of the participants. In addition, the participants were assured that they had the right to refuse to respond to certain questions and to decide what information they were or were not prepared to disclose. I also undertook to protect the privacy of the participants.

4.4.4 Competence of the researcher

In order to ensure that this research was conducted in a competent manner, I undertook to do the following, as proposed by Strydom (2005: 63–64):

- to accept the ethical responsibility for ensuring that I was competent and adequately skilled to undertake the empirical investigation
- to remain sensitive to the needs of the participants in the study
- to maintain objectivity and to refrain from making any judgements about the participants' values and points of view, even if they differed from my own.

4.5 MEASURES TO ENSURE TRUSTWORTHINESS

Whereas the verifiability of quantitative research is assessed in terms of its reliability and validity, qualitative research is, perhaps more accurately, assessed according to its trustworthiness (De Vos, 2005: 345). According to Lincoln and Guba (1985), trustworthiness refers to the “truth value” of the study's findings or how accurately the researcher interpreted the participants' experiences. Generally, rigour in qualitative research is established through the study's confirmability, credibility, transferability and dependability (Cutcliffe & McKenna, 1999; Lincoln & Guba, 1985). In this study, Lincoln and Guba's model for ensuring the trustworthiness of qualitative data was employed (De Vos, 2005: 346).

In accordance with this model, the above criteria were used in order to ensure trustworthiness. The criteria employed are described below.

4.5.1 Truth value (credibility)

Truth value determines how confident the researcher is that the findings are true for the particular participants and the context within which the study was undertaken. According to Lincoln and Guba (in De Vos, 2005: 346), truth value, which may also be termed “credibility”, is the alternative to internal validity. These authors further argue that internal validity, which is based on the notion that there is a single reality to be measured, should be replaced with the idea that there are multiple realities which the researcher needs to represent as accurately as possible.

4.5.2 Applicability (transferability)

Applicability refers to the extent to which the findings of a particular study apply to other contexts, settings and groups. In qualitative research, the purpose is not to generalise the findings to a larger population, but rather to describe a phenomenon or experience.

According to Lincoln and Guba (in De Vos, 2005: 346), in qualitative research applicability (referred to as transferability) is the alternative to external validity and may be defined as the extent to which findings may “fit” into similar contexts outside the present study. The responsibility for the strategy of transferability (i.e. the task of demonstrating the applicability of findings to other contexts) lies with those wanting to transfer the findings to other situations, rather than with the original researcher.

In this study, I addressed the issue of applicability by presenting sufficient descriptive data to allow for comparison with any future research using similar contexts, settings or groups.

4.5.3 Consistency (dependability)

Consistency refers to the extent to which the findings would be consistent if the study were to be repeated in similar contexts or with the same subjects. In order to ensure consistency, I used Lincoln and Guba’s (in De Vos, 2005: 346–347) strategy of dependability. This strategy encompasses accounting for those variables that may result in changes in the experience of adolescents, as well as for the changes (characteristic of an emergent design) which may have occurred as a result of an increasingly deeper understanding of the study setting.

4.5.4 Neutrality (confirmability)

Neutrality refers to freedom from bias in research procedures and results. In this study, I attempted to remain as objective as possible, guarding against any subjective values, perspectives and biases, which may have influenced the interpretation and description of the data.

In order to enhance neutrality, a strategy of conformability was employed (De Vos, 2005:347). This strategy placed the evaluation on the actual data and focused on whether the results of the research (i.e. raw data and analyses and interpretations) could be confirmed by others (e.g. participants and the promoter of the study).

4.5.5 Triangulation of methods

Triangulation arose from an ethical need to confirm the validity of the processes. In case studies, this can be achieved by using multiple sources of data and comparing data in order to decide whether the data corroborates the research findings so as to gain a more complete understanding of the phenomenon (Creswell, 2003; Patton, 2002; Yin, 2003). In this study my data collection methods included observations, informal conversation interviews, reflective activities, field notes and a self-reflective journal, as well as a focus group interview and semi-structured interviews to triangulate the findings.

4.5.6 Tactics to ensure trustworthiness

A list of tactics (relevant for all four strategies of trustworthiness), as proposed by Schulze and Lessing (2002:5), was employed in this study. This list included

- using a tape recorder and making verbatim transcriptions of each interview
- obtaining feedback from participants when unsure about the meaning of statements
- taking care with sampling decisions
- ensuring that the promoter checked the analysis of the data to ensure that she agreed with the interpretations made and the meanings ascribed to the raw data.

According to McMillan and Schumacher (2014: 354–356), prolonged and persistent fieldwork enhances the validity of research. The lengthy data collection period (a period of three months) increased my opportunities for interim data analyses, initial comparisons, the refining of ideas and ensuring a match between the findings and participant reality.

4.5.7 Continuation of the programme

At the end of the programme, some of the participants expressed a need for the programme to continue. I therefore decided to develop a programme of unique study techniques that would enable them to incorporate certain practices of SQ, such as meditation and visualisation, to enhance relaxation and goal-setting.

A core component of the programme would also be to improve their problem-solving skills, coping skills and memory, and to build self-confidence in their preparation for the final examinations in Grade 12.

4.6 DATA COLLECTION

This qualitative study adopted an emergent design. In relation to this, McMillan and Schumacher (1993: 374) describe an emergent design as a design which appears to be of a circular nature and which involves the processes of sampling, data collection and partial data analysis, which are “simultaneous and interactive rather than discrete sequential steps”.

4.6.1 Sampling

According to Hycner (1999: 156) “the phenomenon dictates the method (not vice-versa) including even the type of participants”. In locating the research participants, maximum variation sampling ensured that information-rich participants from a variety of population groups were involved (McMillan & Schumacher, 2010: 327). This is an example of purposive and convenience sampling and is the most important type of qualitative research sampling for identifying the primary participants of a study for the following reasons:

- The sampling was based both on my judgement and the purpose of the research, thus participants were sought on the basis of the information that they could provide. In this regard the school guidance and counselling teacher played a major role in selecting students who represented the demographics of the South African population, and who he deemed to be suitable for the study.
- The group had to be easily accessible for me.

Accordingly, I made telephonic inquiries to selected regional offices in Pretoria, Gauteng, in order to identify a South African secondary school where the students reflect the demographics of our country's population and could provide information-rich data. In view of the fact that the focus of this study was the adolescent, ten Grade 11 students were targeted as participants for the study, rather than students in Grade 12 who were preparing for their final school-leaving examinations.

However, as Neuman (2000: 353) cautions, gatekeepers to some extent influence the course of the research. The most accommodating gatekeeper in this study, an Institutional Development and Support Officer, had an effect on the research by directing me to look at specific schools in the districts that met the above criteria before I made a final decision on the research site.

4.6.2 Data collection methods

The nature of the data collection methods was prompted by deductive reasoning and the most appropriate methods for the study were identified systematically step by step. Deductive reasoning occurs when a researcher works from the more general information to the more specific. This implies that the researcher starts with a broad spectrum of information and then works their way down to a specific conclusion (Ayalon & Even, 2008: 236).

Figure 4.2 provides a framework to illustrate how I started with an educational strategy in order to construe the most appropriate data collection methods for this study.

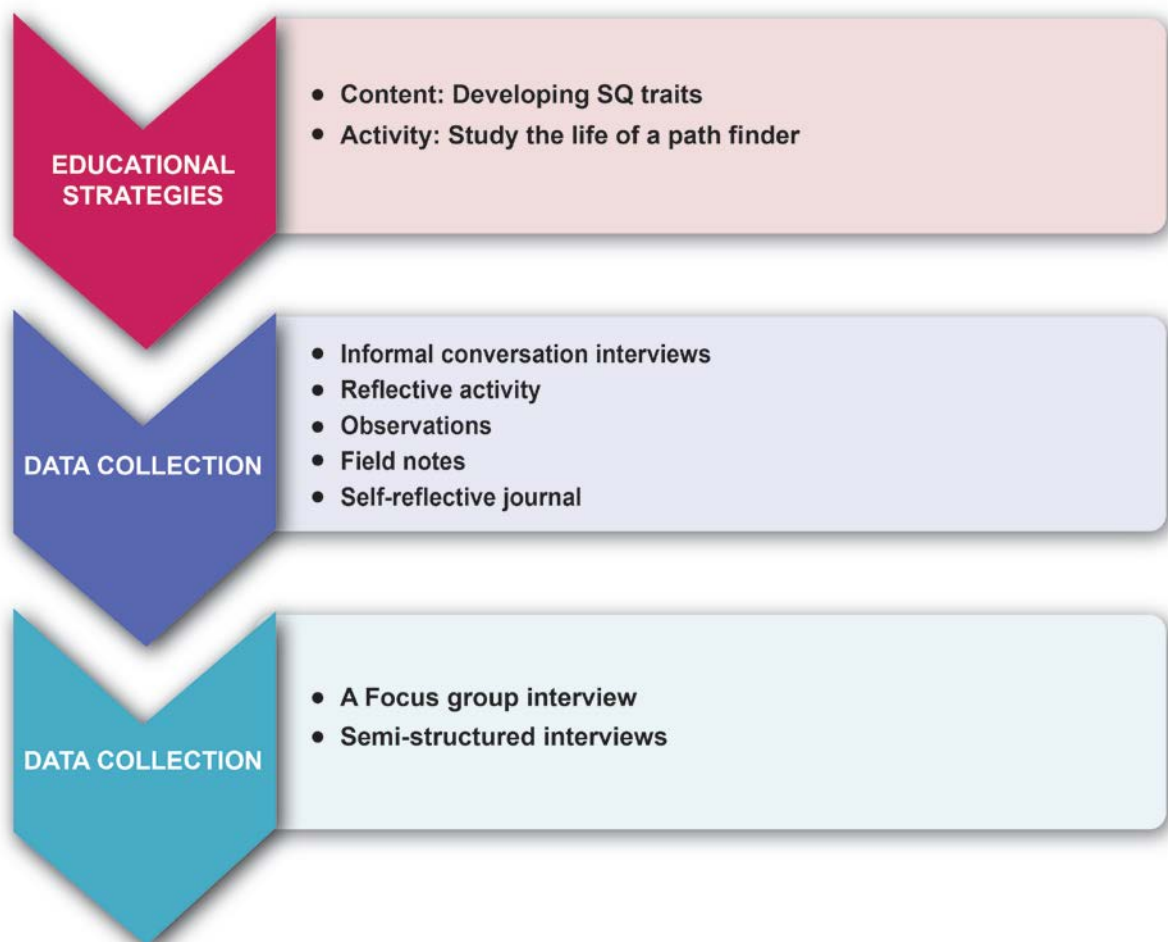


FIGURE 4.2 A framework that illustrates deductive reasoning

Figure 4.2 reveals how I employed deductive reasoning to identify the data collection methods to be used in the study. The informal conversation interview as a data collection method will be discussed next:

4.6.2.1 *Informal conversation interview*

The informal conversation interviewing is typically done as part of the process of observing. I engaged in informal conversations mainly to develop an understanding of the participants' views and opinions of the various topics and to build rapport. The questions that were asked to the participants emerged from the immediate context and were asked in the natural course of events during and after each session without use of a structured interview guide of any kind (McMillan and Schumacher (2014: 381) (see Appendix 8). I also participated in the conversation and discussions. In the beginning I took notes of the conversation and then included them in my field notes. However, due to the information-rich data that emerged I found it necessary to tape the conversations after the first session in order to enhance rigour.

4.6.2.2 *Observations*

According to McMillan and Schumacher (2014: 376), observations can be regarded as the backbone of qualitative research. They are a way for the researcher to see and hear what is occurring naturally in the research situation. By observing naturally occurring behaviour over many hours in this study, I was able to obtain a rich understanding of the way the students responded to the various strategies that were implemented to develop SQ. In this study I also acted as a *participant observer* because in many instances I participated in the activities as an ordinary member of the group.

As mentioned in chapter one (see section 1.4), participant observation also afforded opportunities for obtaining the students' perceptions of events and processes as expressed in their actions, feelings, thoughts, experiences and beliefs. These perceptions and processes presented themselves either in the form of verbal or nonverbal knowledge. McMillan and Schumacher (2014: 378) emphasise that it is vital that the researcher understands "the particular linguistic patterns and language variations of the individuals observed to record and to interact with them". I found that the non-verbal cues given through facial expressions, gestures, tone of voice, and other non-verbalised social interactions that suggest the indirect meanings of language, formed an significant part of my findings, as illustrated in chapter five (see Appendices 9 and 10 – journal entries and field notes).

4.6.2.3 *Field notes*

Field notes were kept throughout the empirical phase of the research. These notes consisted of

- my observations during the sessions
- information gleaned during the sessions and the informal conversation interviews
- participants' comments during and after the sessions/interviews
- observations and preliminary interpretations during the data collection and analysis procedures

According to Bogdan and Biklen (1982) field notes can be either descriptive or reflective. In this study I made use of both kinds (Appendices 9 and 10). According to these authors, the nature of a descriptive field note encompasses various aspects, such as participants' backgrounds, details about their appearance and talking style and the nature of a researcher's relationship with them. I decided to include this type of field note as an appendix as it illustrates the value that one participant (M/B/6) placed on the study and this individual was one of the participants who gained the most from the sessions. I have thus cited him frequently in the findings (see Appendix 10).

At this point, it is important to note that the field notes already constituted a step toward data analysis. Morgan (1997: 57–58) remarks that field notes involve interpretation; therefore they do not form part of the data collection, but rather part of the analysis.

4.6.2.4 *Reflective activities*

Cisero (2006: 233) asserts that all models for developing reflective activities that get the students to engage in activities on the level of "analysing, critiquing, and synthesising" create personal meaning for the student. However, it has been noted in the literature that need to provide students with clear directions when inviting deep reflection otherwise they run the risk that the students regard journal writing as boring and annoying (Cisero, 2006: 235). For this reason I endeavoured to design stimulating reflective activities in which students explored their experiences in a way that led to new understandings and appreciations (Boud, Keogh & Walker, 1985: 19) (see Appendices 14, 15 and 16).

In attempting to get students to reflect, I followed Dymont and O'Connell's (2011: 84) suggestions by providing students with guided questions to help them focus on their responses.

To this end, I constructed the guiding questions so that the responses would capture the students' conceptual understanding of the phenomena and the perceptual changes I was interested in. I also used the literature to help formulate the questions that I set in the reflective activities. For example:

As a leader, you are often confronted with difficult situations where you have to make decisions. For example, two students are fighting in the classroom and you need to mediate. How would you resolve the situation from an SQ perspective?

In order to maximise the impact, it was also imperative to design applicable educational strategies for this study. My rationale was thus based on conclusive statements in the literature that captured both the mental capacities and the brain–mind phenomenon SQ. I subsequently selected appropriate content and related activities that were tailored to enhance and promote both unitive and higher order thinking.

For ease of reference I have summarised my rationale as illustrated in Figure 4.3 on the next page:

DEVELOPING MENTAL CAPACITIES OF SQ

CONCLUSIVE STATEMENTS REGARDING MENTAL CAPACITIES OF SQ

“SQ is a set of mental capacities which contribute to the awareness, integration, and adaptive application of one’s existence that leads to deep problem-solving, abstract reasoning and coping skills”

King (2008:56)



SELECT APPROPRIATE CONTENT THAT CAN PRODUCE CREATIVE, INSIGHTFUL, INTUITIVE AND INSPIRATIONAL THOUGHT:

E.g. Understanding the nature of SQ
Difference between religiosity, spirituality and SQ
The core traits of SQ: Study the life of a pathfinder (Nelson Mandela)

CULTIVATING UNITIVE THINKING

CONCLUSIVE STATEMENTS REGARDING BRAIN-MIND PHENOMENA OF SQ

Citations: Sisk (2008: 29); Zohar and Marshall (2000a: 62; 2000a: 29)

“Innate human potential and concerned with the inner life of mind” and

“Rests on ‘integrating whole-brain phenomena’ of 40 Hz oscillations”

“The deep part of the self that is connected to wisdom from beyond conscious mind”



SELECT APPROPRIATE CONTENT THAT CAN ENHANCE UNITIVE THINKING

E.g. Exploring the difference between the brain, conscious and the subconscious mind

APPROPRIATE ACTIVITIES:

E.g. Meditation; mindfulness; oceanic music, guided visualisation, affirmations and whole-brain development

FIGURE 4.3 My rationale for selecting the educational strategies for the study

Figure 4.3 above outlines the content (the “what”) and the appropriate activities (the “how”) that constituted the rationale for selecting the educational strategies to develop SQ in adolescents in this study.

The next section provides a brief overview of the content and the experiential activities that formed part of the educational strategies to develop SQ that were implemented in each session. I have included a more detailed summary in chapter five that also discusses the resources that I used (See Appendix 2).

Session 1: The nature of SQ

Session 2: Developing self-awareness

Introduction to meditation

Session 3: The power of thought

A meditation technique

Session 4: Explore alternative perspectives of an issue

Humility: A core SQ virtue

Meditation technique

A guided visualisation exercise with oceanic music

Session 5: Connectedness

Session 6: Explore multi-levels of consciousness: Brain-mind phenomena

Session 7: The power of the subconscious mind

Access the sub-conscious mind using muscle testing

Whole-brain integration exercise

4.6.2.5 *Self-reflective journal*

Ortlipp (2008: 659) posits that a reflexive approach to the research process is today widely accepted in qualitative research. In line with this, keeping a self-reflective journal as a method of data collection was central to my “participant observation”. As Ackroyd and Hughes (1981: 127) suggest, I involved myself in the lives of those being studied by “looking, listening, enquiring and recording”. In this way I was able to obtain an “insider’s” view of the phenomena as seen by the participants in the group.

Groenewald (2004: 13–14) discusses the importance of “memoing” in qualitative research, as a form of recording what the researcher hears, sees, experiences and thinks in the course of collecting and reflecting on the process. The author argues that it is vital that the researcher maintains a balance between descriptive notes and reflective notes, which include hunches, impressions and feelings. After each session I wrote down my impressions and these memos, which formed part of my field notes, were also captured in my reflective journal and were helpful in the analysis phase of the research. This will be illustrated in chapter five.

Gorman (1984: 434) further suggests that reflective journals stand in as a “master teacher who looks over a teacher’s shoulder, questioning methods and discovering strengths and weaknesses”. Accordingly, my reflective journal also served as an instrument to help reflect on the strategies I employed to develop SQ. In this way, I was able to determine those strategies that would be effective, or to decide where I needed to adjust my approach and/or devise ways or strategies that maximised insights and were conducive for the development of SQ in adolescents (see Appendix 9).

4.6.2.6 *Semi-structured interviews*

In line with a phenomenological perspective, I wanted to understand the insider's viewpoint. Based on my observations, I selected four of the participants for semi-structured interviews who, according to my observations, were more open and responsive and could provide multiple perspectives on their experiences of the strategies that I had used. I decided that semi-structured interviews would provide greater scope for discussion of the participants’ opinions and views, as well as for obtaining information-rich inside information.

Generally, the semi-structured interview questions were based on the literature review and grouped according to topics. Aligned with a funnelling technique, questions were initially more general in nature and then gradually became more specific (Smith, 1995, in McMillan & Schumacher, 2014: 352). An example of a more general question is “Tell me about why you decided to participate in this study?”

Complex, controversial, and difficult questions were usually reserved for the middle or later periods in the interview, when the participant’s interest had been aroused. For example: “In your opinion, how can these strategies be incorporated in the curriculum?”

As is appropriate for qualitative, phenomenological research studies (Groenewald, 2004: 12–13), questions were directed to the participants’ perceptions and experiences of the nature of SQ, as well as the efficacy of the strategies that were implemented during each session. Particular attention was given to their feelings, thoughts, beliefs and concerns.

The questions were also probing in order to elicit elaboration, further explanations and clarification of responses. The semi-structured format further guaranteed that I asked each participant open-ended questions, which implied that I had little control over the responses. The duration of the interviews varied from one participant to another, but on average lasted approximately 40 minutes.

The order in which the questions were asked and the way in which they were phrased varied between participants. Not all the questions were posed to all the participants and I edited the list of questions at my discretion, according to how each interview was progressing (see Appendix 12).

4.6.2.7 Focus group interview

Letherby (2003: 90) states the following with regard to focus group interviews: “Focus groups are small groups active in the process of reflection and construction which give insights into experiences at a certain point in time.” A focus group interview serves as an effective discussion activity specifically designed to determine the group members’ perceptions of interesting and clearly defined issues by ensuring group interaction and to ascertain participants’ similar and different views related to the issues (Bloor & Wood, 2006; Langford & McDonagh, 2003; Walden, 2008).

In this study I used a focus group interview as a confirmation technique (McMillan & Schumacher, 2014: 389). For this reason I chose to conduct a focus-group interview with the students at the end of the sessions. This interview lasted approximately an hour. As is appropriate for qualitative, phenomenological research studies (Groenewald 2004: 12–13), the questions focused on the participants’ perceptions and experiences of the nature of SQ: what it is, how it functions, as well as the efficacy of the strategies that were implemented during each session. I started the focus group discussion by posing initial and periodic questions pertaining to these areas. For example:

Initial question:

I: Let’s talk about SQ and religion. In what way do you think is SQ related to religion?

Periodic question:

I: It’s interesting that you view Christians differently to Catholics. What do mean by that? (See Appendix 11).

Particular attention was given to participants' feelings, thoughts and beliefs, as well as their concerns. By creating a social environment the students were stimulated by one another's perceptions and ideas, thereby increasing the quality and richness of data. In this way a broader range of information was provided (McMillan & Schumacher, 2014: 389). The interview also afforded me an opportunity to seek clarification on the educational strategies that I had designed.

4.6.3 The researcher as instrument

In this study, I served as my own research instrument in that I analysed the responses given by the participants. In order to prevent the interpretations of the data from being influenced by my own prior understandings, the two measures recommended by Sherrard (1998: 253) to counter such biases were implemented. Firstly, close attention was paid to the participants' own words. Secondly, biases were countered by maintaining an awareness of where I was situated according to the relevant dimensions of the participants' life-worlds (Sherrard, 1998: 253). Sherrard (1998:254) argues that an awareness of researcher–respondent distance is one of the strengths of qualitative research, rather than merely a means of countering bias. In order to ensure that I was both skilled and a competent researcher, I studied relevant publications and also consulted with my promoter and used several qualitative research techniques (triangulation of methods) for the empirical research study.

Table 4.1 summarises the criteria and performance indicators (taken from various literature sources, e.g. McMillan and Schumacher [2014]) that I used as overarching guidelines to enhance personal efficacy and competency during the data collection phase.

Table 4.1 Guidelines for doing effective qualitative research

PLANNING	Designing activities to maximise insights Aware of ethical issues
SELF-AWARENESS	Aware of biases/own assumptions
MANAGING RELATIONSHIPS	Showing empathy Building rapport verbally and non-verbally Able to challenge Dealing with sensitive subjects Engaging cooperation
QUESTIONING SKILLS	Avoid leading questions Able to probe deeply Paraphrasing, reflecting and summarising Using silences Able to bracket
LISTENING SKILLS	Listen at different levels
REFLEXIVITY	Capturing the essence of what was said Transcending subjectivity in cultural context

Table 4.1 indicates the criteria that I used as guidelines for doing effective qualitative research.

4.7 DATA-STORAGE METHODS

Data storage included audio-recordings and the filing of all the hard-copy documentation. I recorded each interview as a separate recording and I labelled each file with an assigned interview code. As soon as possible after each interview I listened to the recording, made notes and transcribed each interview verbatim. The interview transcriptions and the field notes were stored electronically on multiple hard drives.

Groenewald (2004: 10) provides valuable information on the way in which to keep a file of the various interviews conducted. In this study, I also opened a file with divisions for the various interviews and filed the following hard copy documentation:

- the informed consent agreement forms
- the field notes I made subsequent to each interview
- reflective activities and my self-reflective journal which included my observations
- any additional information that the participant had offered during the informal conversation interviews
- any notes made during the data analysis process, for example grouping of units of meaning into themes.

4.8 DATA ANALYSIS

All individual interviews were transcribed (i.e. recordings transformed verbatim into typed text) before the data were analysed. I also employed interim analysis – a cyclical process in terms of which the data were collected, analysed, additional data collected and this additional data then analysed, throughout the investigation (Ferreira, 2011: 109).

In terms of the data analysis, a bottom-up strategy was adopted in respect of the answers to each individual question. This involved beginning with the lowest level categories which were closest to the data. This is discussed in the following sections (Ferreira, 2011: 10):

4.8.1 Segmenting

Segmenting involved dividing the data into meaningful analytical units. I did this by carefully reading the transcribed data, one line at a time, and asking myself the following questions:

- Is there a segment of text which is important for this research?
- Does this segment of text differ in any way from the text which either precedes or follows it?
- Where does the segment begin and end?

Such segments (words, sentences or several sentences) were bracketed in order to indicate where they began and where they ended.

4.8.2 Coding

The significant segments of data were identified by means of categories and symbols. I did not have a pre-determined set of codes (Nieuwenhuis, 2007: 107), but my knowledge of related literature (cf. chapters two and three) influenced the codes that were chosen. I repeated this process for all the interviews. This is shown in Table 5.2 in chapter five.

All the category and sub-category names that were developed, together with their symbolic codes, were placed on a master list. The codes on the master list were then reapplied to new sections of text every time appropriate sections were discovered. New categories and codes were subsequently added to the master list as the need arose.

In addition, the students were identified on the basis of their sex and ethnic group. I also allocated a number to each student in order to distinguish between them. For example a female black student was referred to as F/B/1.

After working through all the informal conversation interviews, focus group interviews and semi-structured interviews, I went back over the comments I had recorded. I then grouped these comments together also using the observation notes/reflection activities and my self-reflective visual to support what had been found in the interviews.

However, as qualitative research is emergent, new and creative categories were also inferred. For example, as Figure 4.4 illustrates:

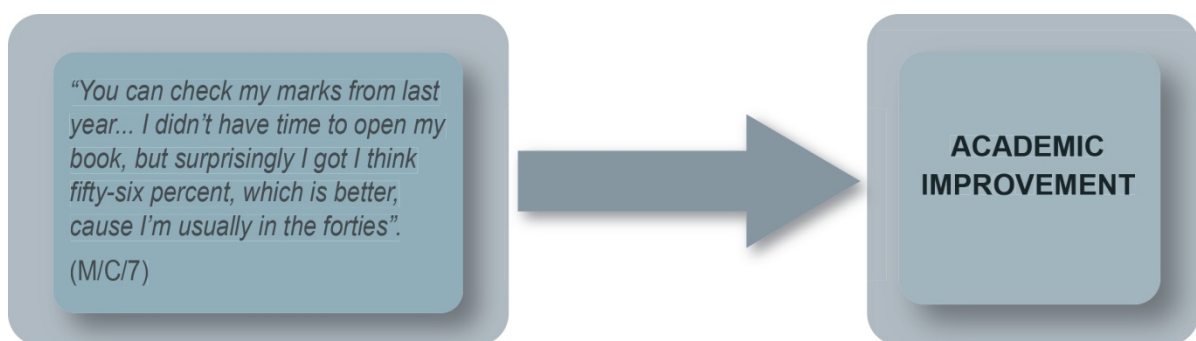


FIGURE 4.4 Developing new categories

4.8.2 Checking for inter-coder and intra-coder reliability

In order to address the issue of inter-coder reliability, my promoter and I checked for consistency in the appropriate codes. My promoter also checked the analysis for intra-coder reliability (i.e. to ensure that my own coding was consistent).

4.8.3 Enumeration

The frequency with which observations were made was noted in order to help me to identify important ideas and prominent themes that kept occurring in the research group as a whole.

4.8.4 Showing relationships among categories

Possible relationships between categories were identified (Ferreira, 2011: 111).

Examples included

- cause—effect (X is a result/cause of Y)
- rationale (X is a reason for doing Y)
- means—end (X is a way in which to do Y)

4.9 SUMMARY

This chapter contained a discussion of the empirical phase of the study. The discussion included a description of the basic research design, an account of the ethical measures and the measures taken in order to ensure trustworthiness, as well as a description of the data collection and data analysis. In the next chapter, the findings of this empirical investigation will be reported.

CHAPTER FIVE

RESEARCH FINDINGS

5.1 INTRODUCTION

This phase of the study refers to active attempts to enter the field of SQ and to answer the main research question, namely, *what educational strategies can be designed to develop SQ in secondary schools?* (see section 1.2). Accordingly, the study aimed to develop educational strategies that could infuse SQ in South African secondary school educational contexts. The intention was to create teaching and learning environments that are more meaning-driven and conducive to change and transformation.

The previous chapter explained how the data was gathered. In this chapter, the findings of the study are presented and discussed. The data is presented according to categories and their sub-categories, and compared with the existing literature; in other words a literature control is carried out (Creswell, 1998: 154). In line with the verbatim nature of data transcription, in this case the “spoken word” is also used as a further illustration of the research findings. Accordingly, I have followed the common practice in qualitative research of presenting sufficient data in the participants’ own words to “adequately and convincingly support the findings of the study” (Merriam, 2002: 21).

5.2 DEMOGRAPHIC PROFILE OF PARTICIPANTS

In order to realise the research aim, I implemented various educational strategies to develop SQ with a group of students from a dual-medium South African secondary school in Pretoria, Gauteng. This took place over a period of three months. It was important to this study that these students should be in the adolescent stage of development. This is a period that is characterised by both reflective and abstract thought and it is a time for exploring questions of an existential nature such as: Who am I? and What is my purpose in life? It is thus during this stage that adolescents are actively engaged with their inner lives (Tirri et al., 2005: 208) (see section 1.5.7).

Subsequently, 12 Grade 11 students volunteered to participate in the study. The sessions were to be held after school hours, but this proved to be an inhibiting factor because the students who volunteered had to agree on a day in the week when the majority of them would be able to attend the sessions.

It was therefore decided that Friday afternoons would suit most of them.

Consequently, as a result of this decision, two of the initial 12 students had to withdraw, one because they had extramural activities on that day and the other as a result of transport issues. On balance, the participants reflected the demographics of the country's population. Although it was imperative that the remaining participants attend all the sessions, this was not always possible owing to unforeseen events and/or transport problems. However, there were always at least eight participants at each of the two-hour sessions on any given day. The principal also allowed me to hold an additional session during school hours in a LO period. Table 5.1 summarises the demographic profile of the 10 participants and the various ethnic and religious groups that were represented.

TABLE 5.1 Demographic profile of the participants

Gender	Ethnic group	Language	Religion	Code
Female	Black	English	Christian/Catholic	F/B/1
Female	Black	English	Christian/Charismatic	F/B/2
Female	White	English	Christian/Methodist	F/W/3
Female	White	English	Christian/Greek Orthodox	F/W/4
Male	Black	English	Christian	M/B/5
Male	Black	English	Christian	M/B/6
Male	Coloured	English	Christian	M/C/7
Male	White	English	Christian	M/W/8
Male	White	Afrikaans	Christian/Dutch Reformed	M/W/9
Male	White	Afrikaans	Christian/Dutch Reformed	M/W/10

Table 5.1 clearly illustrates the extent to which the ten participants varied, for example they were from different ethnic groups. There were also differences in terms of gender and in respect of language. Although all the students were Christian, it should be noted that they came from various denominations, thus representing a variety of belief systems within the Christian dogma.

For ease of reference I also assigned a code to each participant to distinguish between what was said, the reasons for their response and which participant it was. This subsequently helped me to select excerpts that included the views and responses of all the participants and so allowed their voices to be heard.

5.3 SCHOOL CONTEXT

The school that I selected was an ex-model C school with a library, science laboratory, computers, sports fields, good quality infrastructure and apparently competent and well-qualified all-white teaching staff. The student-teacher ratio was on average 40 to 1. The context was conducive to learning and teaching and there was a high pass rate in matric. Although the school population consisted of approximately 60% black versus 40% white students, there were also a few Indians attending the school. Furthermore, the student population represented different socioeconomic backgrounds, ranging from the privileged to the middle and lower-middle classes who lived mainly in the surrounding suburbs. There were also less privileged students who came from black townships. The students that participated in the study also reflected this composition.

During and after the three months of programme implementation (see Appendix 1), data was gathered on how the students experienced the programme and the impact it had. The findings are presented in the next section.

5.4 FINDINGS

At the end of the analysis process certain categories and sub-categories were identified and, together with their symbolic codes, were placed on a master list. The master list is presented in Table 5.2.

TABLE 5.2 Master list

Categories	Sub-categories	Codes
Introduction	Reasons for attending the course Different temperaments	I/Reason I/DT
Understanding the nature of SQ	Understanding the difference between religiosity, spirituality and SQ Different levels of SQ	UN/ R/S/SQ UN/Diff
Core traits of SQ	Self-awareness Spontaneity Holism Unity in diversity Social sensitivity Ability to reframe The capacity to face and use adversity A sense of purpose and vocation	CT/SW CT/Sp CT/H CT/U-D CT/SS CT/R CT/Use D CT/P&V
Peak experiences of SQ	Awe and wonder Heightened awareness Freedom and liberation	PE/A&W PE/HA PE/F&L
Virtuous behaviour	Personal values Interpersonal values Universal values	VB/PV VB/IV VB/UV
Different ways of knowing	Understanding the difference between the brain and mind Insights into multiple levels of consciousness	DK/B/M DK/Insights mlo
Educational value	Effective strategies to develop SQ Academic improvement Place in the curriculum Teachers' capacity to develop SQ Lessons learnt	EV/Str EV/AI EV/Cur EV/TC EV/Les

Table 5.2 presents the master list with the categories that were derived from the literature. In addition, it presents the various sub-categories that emerged from the discussions with the participants. Each category and sub-category is presented together with their symbolic code.

5.5 CATEGORIES AND SUB-CATEGORIES

In the following sections I will discuss each major category and its sub-categories (see Table 5.1) in the order in which they appear in the table. This implies that the discussions will not follow the chronological sequence of the sessions or the specific content and the educational strategies that I used in each session. Instead I will use certain questions to guide my discussion under each category; however not necessarily in the order in which they appear.

For example:

- What was the finding? (with reference to the sub-category)
- During which session(s) did the finding occur?
- Who/which student(s) provided information that substantiated the finding?
- What was the most applicable excerpt to substantiate the finding?
- What data collection method(s) was the most effective in obtaining the information?

These questions will thus provide a framework to demonstrate the efficacy of the educational strategies that I designed to develop SQ in South African secondary school students. After each finding I will present the educational strategy or strategies that had the most impact in order to support the aim of the study.

In the discussion of each finding, I will also compare and contrast the findings with the relevant literature in the study. Where necessary, in order to support the findings I will include additional literature that subsequently supports the main research questions and the aim of the study. Where the participants' remarks are in Afrikaans, English translations will be provided.

5.5.1 Introduction

During the first session I asked the students to introduce themselves and explain why they had decided to participate in this study.

5.5.1.1 *Reason for participating in the study*

The majority of the students highlighted the fact that the school guidance and counselling teacher played a major role in their decision to participate in the study and they thought that he might have had specific reasons for choosing them. However, some students also added that they had certain expectations as well as being curious about the meaning of SQ and its relation to religion and spirituality.

These were some of the responses:

Well I think we got chosen like randomly out of Mr ... classes ... a few of us. And then if we came, and if we didn't, it didn't really matter. And then ja then I guess it just caught my curiosity and I wanted to continue (F/W/3).

I thought it was all about religion and different kinds of religion and it stressed me because we're not all from the same religion and doesn't believe in the same God, so I got stressed before ... but I'm too inquisitive [laughing] so that's why I came ... and maybe because I'm hyperactive [laughing] but I maybe wanted to learn more about myself (F/B/2).

Well I think in my opinion we were chosen because of our different personalities and what Mr ... have seen in us ... that's why we are here ... I guess I want to know more about this topic, it's the type of thing that I'm interested in (M/W/9).

One can infer from their comments that these students were curious about the topic and they also revealed a willingness to enter into a discomfort zone – both SQ traits as described by Zohar and Marshall (2004: 90–91) – and thus to an extent they depict an existential readiness (see section 2.11.5).

Two participants alluded to their potential and need to develop spiritually and that participating in this study would help them to do this. This is what one of them said:

He [referring to the guidance and counselling teacher] saw that I've got potential ... you know to be spiritual, but I need to ... I want to develop it even more and maybe just your spiritual programme can help me (M/B/6).

It should be noted here, as the focus of this study is the adolescent, that one of characteristics of the spiritually intelligent adolescent “is a hunger for spirituality and often motivated by steadfast pursuits” (Sinetar, 2000: 13). This student's (M/B/6) desire for existential knowledge was evident throughout the empirical investigation and reflected Gardner's (1993: 20) description of existential intelligence as a quest for answers to questions such as: Who am I? What is my purpose in life? (see section 2.3.3). King (2008: 57) also describes this as an ability to ponder critically on the nature of existence and other metaphysical issues (see section 2.7.1). In addition, as De Klerk-Luttig (2008: 505) argues, the new curriculum (CAPS) (2012) does not make room for addressing the spiritual needs of adolescents (see section 3.8).

Evans et al. (1995) further suggest that adolescents' search for identity enables them to move from a concrete level of intellectual activity to a level at which spiritual matters are understood (see section 3.5.5). These statements can also be seen as reasons why the students decided to participate in the study.

5.5.1.2 *Different temperaments*

During the second session we explored issues of knowing oneself and having a sense of direction and purpose in life; in other words the core characteristics of self-awareness (as noted by Zohar & Marshall, 2004: 83) (see section 2.11.1). I used two reflective activities to help the students ponder these issues. One of the activities was a simple personality test using the four temperaments theory, where the students had to assess themselves to determine their primary and secondary temperament. The four temperaments theory is an ancient system devised to understand human nature by categorising human beings according to their basic temperament: sanguine, choleric, melancholic and phlegmatic (LaHaye, 1988). Each category or type is defined by a list of descriptive characteristics. Although this system has been criticised, some personality type systems continue to use four or more categories of a similar nature. For example, LaHaye (1988) attempted to re-popularise this personality system because, he believed, these temperaments are compatible with many scriptural concepts. The students became engrossed in this activity and it elicited much debate and in-depth discussion.

During our informal conversation interview significant insights were revealed. Six of the nine students who were present had a melancholic temperament, either as the primary or secondary temperament. Among the positive traits of the melancholic temperament is a propensity to be a deep thinker, more introverted, purposeful, artistic, creative, idealistic and philosophical (LaHaye, 1988). Most of these students recognised some of these qualities in themselves. It is my contention that they would more naturally be drawn to SQ than the more decisive and dominating choleric type of temperament, of which there were two in the group. However, the blend of choleric, sanguine and melancholic temperaments gave rise to lively and dynamic discussions. For example, one student (M/W/9) said: "I am definitely more choleric, but I can also be philosophical. But I'm not an extravert like ... maybe because of the melancholic side in me." Another participant remarked: "I'm glad that I'm the only sanguine here because at least I make things more joyful because of my joyful personality ... we can't all be the serious type" (F/B/2).

These comments showed that these participants were becoming more self-aware by recognising strengths and weaknesses in their inherent personality types, an SQ trait that is also acknowledged by Zohar and Marshall (2004) (see section 2.11.11).

Of further significance was the fact that I observed that one of these participants (F/W/4), who had a melancholic primary temperament, was very pensive and more cautious about actively participating in a group situation. Being more introverted, she mainly shared her opinions, understandings and appreciations after the sessions and it was then that some of the most information-rich data was gleaned. For example after one session she told me how intuitive she was and equated it to “having a sixth sense”. She added that sometimes her family and friends thought that she was “weird”. However, intuition is regarded as a central feature of SQ, as posited by Vaughn (1979; 2002) and Sisk (2008: 25). Sinetar (2000:13) further stresses that the spiritually intelligent adolescent often has “fresh, weird ideas”. I captured this in my field notes so that I could later confirm whether or not this participant had further exhibited these traits during the course of the empirical investigation.

All the above-mentioned findings demonstrated the value of the reflective activity on “the six big questions” in terms of searching for answers about themselves on deeper existential levels. It also provided a platform for thought-provoking discussions and reflections, which according to King (2008: 57) comprise critical existential reasoning (2008: 57) (see sections 2.7.1 and 2.10.1).

5.5.2 Understanding the nature of SQ

During session one, we discussed the nature of SQ. Subsequently the distinctions between religion, spirituality and SQ that were illustrated on one of the slides of my PowerPoint presentation aroused keen interest. (This curiosity about the meaning of SQ and its relation to religion has been discussed in section 5.1.1.1) In the next section the findings will reveal how the participants initially responded on a more concrete and superficial level and how they also exhibited some discomfort as they endeavoured to participate in a process which required epistemic relativity. Du Preez (2009b: 10) contends in this regard that although epistemic relativity may generate discomfort and/or discontent among some participants, it should be remembered that learning often takes place when we are taken out of our comfort zones. This was evident in the findings. However, as the participants’ knowledge of SQ increased they were able to engage with their inner experiences on a deeper level and make persuasive arguments for their stance on certain issues (see section 3.9). For this reason a social constructivist position was adopted as this presupposes the use of certain methods that encourage the participants to engage in dialogue. Such dialogue involves a more comprehensive conversation about religion that includes the spiritual dimension, which is affirmed by Du Preez (2009: 10) (see section 3.9).

5.5.2.1 *Understanding of the difference between religion, spirituality and SQ*

In my opening discussion, I noted that those participants who held dogmatic views about their religion were reticent and cautious about entering an open debate on religious issues, mainly out of fear of exposing the exclusive nature of the Christian faith. I anticipated that this matter was going to be sensitive and contentious and allowed the topic to take its course. During the informal conversation interview one of the participants highlighted the sensitivity of the topic and her fear of becoming confused.

This is a very sensitive issue and I don't like to discuss it because I'm scared I'll get confused. I'm Catholic and we don't question our belief (F/B/1).

One can deduce from her response that she had made deep emotional investments in her faith, as noted by Fowler (1981: 154) (see section 3.6), that allowed no room for critical reflection or an openness to other belief systems. She alluded to this in the focus group discussion (see Appendix 11). However, her comment is also noteworthy for the contrast it creates with the statement of the CIE, which criticised the new CAPS (2012) document for failing to acknowledge the Policy on Religion and Education in terms of exposing students not only to different religions, but also to secular worldviews (Policy, 2003: 16 in Prinsloo, 2008: 47–49) (see sections 3.7.3 and 3.7.4).

One of the participants (F/B/2) referred to reincarnation and to an extent ridiculed it as a philosophical concept or belief system, stating: “Do you believe in reincarnation, mam ... that we can come back again even as an animal like a dog or a cat?” [laughing]. I pointed out to her that reincarnation forms an integral part of other religious and belief systems, to which she responded:

I'm sorry mam it's just that we don't understand it and the teachers don't talk about it. I think they don't want to discuss it because ... how can I say ... it's difficult I suppose ... they may also think like me (F/B/2).

This participant also commented that all students “do not believe in the same God”. It is not uncommon for students in a multicultural and multi-religious context to hold such beliefs, as students are generally not exposed to critical dialogue on religious and other belief systems. Wright (2002: 76) supports this observation and suggests that critical engagement in spiritual education would allow students to engage intelligently on questions of ultimate truth and create an openness and tolerance towards other belief systems, thus unlocking the mental capacities that are associated with spirituality and SQ (see section 3.8).

The second part of her response alludes to teachers who are possibly trapped within certain religious and cultural paradigms and are not always willing to redefine their role, especially in support of the new educational programmes as proposed in the NCS (2002) (Ferguson & Roux, 2003: 294; Roux, 2006: 61) (see section 3.8).

The following participant highlighted his interest in the African traditional belief systems with reference to the symbolic meaning of certain traditions:

She's right mam, for instance I am interested to hear about what they believe in the black culture, like the other day a girl in our class wore beads around her neck. I know that must mean something because I know a little of that but not enough and then I don't feel its right to ask about it ... and nobody asks these questions (M/W/8).

This statement is extremely significant given the fact that the black students in the school population were in the majority. However, the curriculum is modelled on a Western perspective and therefore African spirituality is generally not considered, as has also been noted by other authors, including Breidlid (2009: 146) and Ntuli (2002: 65) (see section 3.8). A few other participants also showed an openness to other belief systems and during our informal conversation interview stated that, although they had been born into the Christian faith, they did not judge other religions. For example:

I am a Christian, although I hardly ever go to church but I believe we all believe in the same God or a "Higher Being" (F/W/3).

I am also a Christian but I feel I can't judge other religions because I don't know enough about them (M/B/5).

This indicated a growing awareness of the need to be more tolerant and less dogmatic about religious differences, which according to Zohar and Marshall (2004) is a characteristic of SQ (see section 2.11.5).

Another participant (F/W/4) pointed out that she ultimately believed all people were one. However, she only expressed her views during the semi-structured interview that I conducted with her at the end of the sessions. Her eventual willingness to voice this view was, I believe, as a consequence of the learning environment in which I had created space for epistemic relativity coupled with a socio-constructive approach. Du Preez (2009: 106) explains that epistemic relativity has the potential for critical dialogue about religious content and can enable students to balance their commitment to their own truths and beliefs with an openness to the truths of others (see section 3.9).

This is well illustrated by her response:

Religion, this is how I work. Even when I was born in a Christian family, I absolutely uhm ... I know I mustn't say hate, I just like think some Christians when you say, they only think of themselves, they think all the other religions are wrong and they only think of themselves. I just see everybody as one. We all believe in the same God ... Actually, if people just not see the human body and just see the soul the end will look the same. It's just a light or a beam of light. We are just like these little beams of light. There's no difference between us (F/W/4).

This participant had consistently provided fresh and seemingly unusual insights. These are in accordance with Sinetar's (2000: 13) view that the peculiar seems to be a trait of a spiritually intelligent adolescent. Vaughan (1979: 117) further states that SQ includes an "awareness of body, mind, soul and spirit". From this perspective, one could infer that this participant exhibited steadily increasing traits of a spiritually intelligent adolescent, as will be further highlighted in the findings. Moreover, Mason et al. (2007: 174) state that a large proportion of young people move between alternatives, especially during their adolescence, and appear to be drawn towards eclectic blends of mainstream religions and New Age spiritualities, as was also depicted in her response (see section 3.8).

Another participant (F/W/3) stated: "We never talk about spiritual stuff at school." This statement supports my view that, although the new curriculum aims to develop religious literacy (DoE, 2012: 7–8), closer analysis reveals that both this and the spiritual dimension are lacking. De Klerk-Luttig (2008: 505) also emphasises this point and states that the word "spirituality" is rarely used explicitly in the educational context of South African secondary schools (see section 3.8).

The responses revealed that many participants were still hesitant and uncertain about exploring spiritual issues on a deeper level. The discussions during the sessions centred mainly on religious issues, interspersed with opinions given by the students that revealed a degree of SQ. For example, the keen interest in the African traditional belief system shown by M/W/8 demonstrated an openness to other belief systems. In line with this, Zohar and Marshall (2004) (see section 2.11.5) and Amram (2007: 3–4) (see section 2.6) maintain that this openness characterises SQ.

I also noted that two participants (W/M/9 and W/M/10) did not contribute to the initial discussion in session one. However, during the focus group discussion that was held at the end of all the sessions there was a radical shift in most of the participants' perspectives and views, including the two I was concerned about initially (see Appendix 9).

Accordingly, the participants showed curiosity, openness, tolerance and a keen interest in respect of the various doctrines of the Christian faith, in particular Catholicism. These qualities are all regarded as key themes, character traits or components of SQ, as described by various scholars (Amram, 2007; Zohar & Marshall, 2004) (see sections 2.6, and 2.11.5).

Of significance here is that one of the participants (F/B/1), who was initially hesitant to reveal her views for fear of becoming confused, became one of the most outspoken and provided a platform for vigorous debates that depicted more tolerance. Thus, insightful perspectives began to emerge and the ensuing discussions demonstrated how the participants had developed the capacity to reflect on their own religious belief systems, as well as their willingness to enter a discomfort zone and an ability to shift boundaries, which is a core trait of SQ, as also noted by Zohar and Marshall (2004) (see section 2.11.5).

This suggests a capacity to transcend the rigid restriction of their religious dogma and exhibit an ability to perceive things more holistically. Holism is regarded as a key component of SQ (Zohar & Marshall, 2002a; 2004) (see sections 1.5.2 and 2.11.10), which according to King (2008) implies transcendental awareness. This is also noted by Csikszentmihalyi (1993: 219) as a capacity to “move beyond the boundaries of one’s personal limitations” (see section 2.7.3).

The participants further revealed a growing capacity for abstract reasoning and critical existential thinking, which again, King (2008: 57) argues, are key mental components of SQ (see section 2.7.1). Their responses also clearly showed that they were able to distinguish between religiosity, spirituality and SQ by highlighting that SQ can be seen as a manifestation of religion – a view that is supported by Amram (2007) (see section 2.6). Consequently, the focus group discussion stimulated critical dialogue about religious content and its relation to SQ – thus allowing for epistemic relativity within the framework of socio-constructivism, as proposed by Du Preez (2009b) (see section 3.9). In this sense the participants were afforded opportunities to engage in discussions where they could compare and contrast and understand multiple perspectives of religious belief systems, thus upholding a key principle of socio-constructivism as described by Karagiorgi and Symeou (2009: 17–22) (see section 1.3.2).

It would seem that the ability to reason on deeper existential levels, which was revealed during this focus group interview, was a consequence of the reflective activities and thought-provoking content, as well as the informal interviews that were conducted during each session.

The educational strategies were also specifically designed to encourage collaborative learning which allows for ideas and opinions to emerge that provide challenging experiences. This aligns with Karagiorgi and Symeou's (2009: 17–22) view of social constructivism (see section 1.3.2).

The preceding discussion illustrates why social constructivism as a conceptual framework was key to the success of the study. In this way, I captured the richness of the dialogue that took place between the participants during the focus group interview (see Appendix 11).

5.5.2.2 *Different levels of SQ*

According to Zohar and Marshall (2000a: 7), SQ is an innate intelligence. This implies that all human beings have SQ, although not to the same degree. Although Gardner (1998: 30) prefers the term “existential intelligence” (see section 2.3), he agrees that there are certain individuals who have a natural propensity to contemplate the “bigger questions” as referred to in section 2.7.1. Some of the participants observed this aspect of SQ during the focus group discussion. For example, one participant (F/B/2) remarked: “Mam, don't you think that M/W/6 and M/B/8 have a higher SQ than some of us?” Two other participants (M/W/9 and F/B/1) agreed and when I asked them why they thought that this was the case, one of them replied:

Well I think it's just the way they are, they show it ... they often said things that made me also think ... I noticed that about them (M/W/9).

One participant's response was also significant in this regard, as she apparently excelled academically yet did not believe she had a high SQ. She did, however, state: “As time goes on, I believe I will have SQ” (F/B/1).

Overall, I was able to draw the following inferences from the students' responses: A person with a high IQ may not necessarily have a high SQ, as also noted by Zohar and Marshall (2000a; 2000b); SQ can increase EQ and IQ (Bowell, 2004: 9); and SQ is the “ultimate intelligence” as stated by Zohar and Marshall (2002a; 2000b) (see sections 1.1 and 2.11.12).

5.5.3 Core traits

In the following section I will discuss certain core traits of SQ as they were portrayed in the findings.

5.5.3.1 Self-awareness

The literature study indicated that self-awareness is indicative of a high degree of SQ (Wigglesworth, 2007; Zohar & Marshall, 2000a; 2004) (see sections 1.5.2 and 2.11.1).

This was confirmed by the findings. All the participants showed an ability to do introspection and seek answers to existential questions such as Who am I; Why am I here? For example, in one of my self-reflective journal entries, I referred to an informal interview that I conducted with one of the participants. This particular participant often stayed behind after the sessions and disclosed sensitive information on a more personal level. This is what she revealed after discussions around “The six big questions” in session two (see Appendix 17):

I think I was becoming an atheist. I've been questioning my religion a lot because I had a lot of disappointments, especially in people. But these questions got me thinking again, like why am I here ... uhm ... I suppose there must be a purpose. I never thought about that. It could be that I love cooking ... but now I think maybe there is more to it (F/W/4).

I continued to probe to try and ascertain whether she saw how her passion for cooking could serve herself and others, to which she answered:

Yes, I look at myself differently, I suppose. Like my passion for cooking can be my purpose. It's just how I use it. Like the story you told me about Babette's feast ... you know ... how she brought the whole community together through her cooking. I'd like to do that too (F/W/4).

Through my observations and her responses during and after the session, I was able to discern that this participant had reflected deeply on her current philosophy and purpose in life, thus exhibiting acute self-awareness – an SQ quality also noted by Zohar and Marshall (2004: 84) (see section 2.11.1). With regard to her reference to atheism, Zohar and Marshall (2000: 15) point out that atheists can exhibit SQ (see section 2.6). The participant also revealed her ability to stand back from a situation and look for the “bigger picture”; a core SQ trait further noted by Zohar and Marshall (2004) (see section 2.11.9).

This SQ trait of self-awareness formed a golden thread throughout the empirical investigation and the participants revealed how meditation and diaphragmatic breathing helped them to become more self-aware. The following participant stated:

I am more aware of my thoughts than before I came to this course. I never knew how many thoughts run through my head all the time. It's crazy! But when I focus on my breathing ... it does help to quiet my mind (F/W/3).

The next excerpt illustrates how a male participant realised that self-awareness is a process that requires practice. This was how he responded during the focus group interview:

I am much more aware of myself, how I react in situations. Not always ... but it has improved. When mam taught us about how our thoughts influence our actions ... ja ... I think it's ... think it's a process and you must practise it (M/W/9).

One participant revealed how she became more aware of her anger and how meditation helped her in this regard:

I would say the meditation helped in a lot of areas of my life. I am more aware of the negativity in my life, like the anger, it just made me a bit better person than I was before (F/W/3).

All these excerpts refer to educational strategies that I employed in sessions two, three and four. These included reflective activities, breathing exercises and various meditation techniques and a guided visualisation exercise using oceanic music. Appendix 13 illustrates a mediation technique of “being-in-the-present-moment” that I implemented in session four.

5.5.3.2 Spontaneity

After the focus group discussion one of the participants (M/B/6) expressed the need to confide in me, more specifically, to express his disappointment and frustrations relating to the strict adherence to dogmatic beliefs that was imposed on him by his grandmother. His “confession” to me as the interviewer (I) was spontaneous and was as a direct result of the discussion in session one. Accordingly, four significant inferences could be drawn:

B/M/6: Mam, I want to confess that I don't know what I am exactly, I don't know what religion can specify what I am.

I: But you said in our focus group discussion that you were a Christian. What do you mean that you don't know how to specify what you believe in?

B/M/6: Because in my family we are Christians, strict Christian, nothing else. You can explore other religions, but you are Christian first, and some of the actions that my grandmother is expressing of being a Christian, is not the Christianic way. So that's why I'm inquisitive.

I: When you say you are inquisitive, do you mean you want to know more about your religion?

M/B/6: No, I don't like how my grandmother is. She does things sometimes that upset me ... that make me question my own religion. I'm beginning to think differently.

I: In what way?

M/B/6: I just believe that there's a "Higher Being", not just God, Jesus and other things. I just believe that there's a "Higher Being" that believes that you have a future who can guide you whichever way you want, if you believe ... and that belief ... that Higher Being believes in you ... that you can do great in life. I suppose you can say it is God.

I further probed to try and ascertain whether there were more students that held the same belief system. He answered: "Yes I think so ... we just don't speak about it ... not at school ... not to the teachers. We never can discuss these things like in the SQ class." He continued by expressing the wish to bring other students to the SQ programme. This participant's responses were significant for the following reasons: Firstly, it indicated how he exhibited critical existential thinking. In other words, it showed that it was not just transient thoughts passing through his mind, but that he was able to reflect on these issues and draw his own conclusions, thus displaying critical existential thinking, a quality that has been noted by King as a mental component of SQ (2008: 57) (see section 2.7.1). Secondly, it also indicated a willingness to enter a discomfort zone. This not only revealed his vulnerability, because of the fact that he chose *not* to expose his views in the group, but also the authenticity of his confession. Herein lies a spontaneity that strengthens the development of SQ, according to Zohar and Marshall (2004) (see section 2.11.5). Thirdly, his reference to other students who might hold the same beliefs aptly illustrated the adolescent phase of development as a period in which adolescents endeavour to establish autonomy and form their own identities; a fact which is noted by Frank and Kendall (2001:133), as well as Carr-Gregg (2005:5) (see section 1.5.7).

Breidlid (2009: 146) and Ntuli (2002: 65) further reveal that there is a percentage of adolescents that lean towards New Age spirituality (see section 3.8). This aspect can be discerned in his reference to a “Higher Being”. Finally, he alludes to the fact that the teachers do not allow space for epistemic relativity within the framework of socio-constructivism. This implies that the pedagogical knowledge that is required to present RE comprehensively, thereby including knowledge about other belief systems, is lacking in the South African secondary school curriculum. This is confirmed by Du Preez (2009a: 103) (see section 3.9). Considering the complexities of the RE landscape within the South African educational context since 1994, RE has always been, and continues to be, a contentious and sensitive issue irrespective of the multicultural and multi-religious context students and teachers find themselves in. This has further been established by Chidester (2003), Prinsloo (2008) and Roux (2009) (see sections 3.7.1 and 3.7.3).

This issue is exacerbated by the fact that the main tenet of South African secondary schools is based on Christian values and belief systems. Consequently, the students and the teachers find it difficult to deal with cultural and religious pluralism, particularly in RE, as further noted by Ferreira (2011: 124) (see sections 1.1).

The above dialogue reiterated the efficacy of the educational strategy that centred on the nature of SQ and its relation to religion and spirituality. It further sheds light on the fact that the participant felt more secure discussing his views in a learning environment that allowed room for epistemic relativity to be expressed. This type of learning environment is also recommended by Du Preez (2009) (see section 3.9).

5.5.3.3 *Holism*

Zohar and Marshall (2002a: 12) have a particular perspective on the concept of holism and its relation to SQ. In this regard I will refer to one of the SQ character traits that emerged during the empirical investigation and that relate to these authors' interpretation of holism as “the ability to see the connections between things” (see section 1.5.2).

During session five, I discussed the concept of connectedness. Most of the participants displayed an ability to see the connections between their thoughts and the consequences thereof and they also exhibited a profound interest in this topic. The PowerPoint presentation for this session contained thought-provoking quotes, scientific facts and visual illustrations that were very effective in illustrating this complex and intriguing concept. I later captured their thoughts and perceptions on this topic more succinctly during the focus group and semi-structured interviews.

The informal conversation interview also yielded profound insights and depicted the difference between the degree and the depth of their understanding of this concept, as well as certain aspects of the content and the PowerPoint presentation, which they perceived as awe-inspiring.

The most significant comment was made by one of the Afrikaans participants who hardly ever verbalised his views and perceptions, but generally appeared to be fascinated and absorbed in the various topics that were presented in the sessions.

This is how he described the idea of connectedness (which has been translated from Afrikaans):

Our thoughts are connected and that's why we can affect each other ... just like when you throw a stone in the water. It makes waves. So your thought will flow out and affect other people but those waves will flow back to you. So you must always think positive thoughts if you want a positive life (M/W/10).

This participant's response reflected his understanding of one of the slides of my PowerPoint presentation (see Appendix1).

I also introduced the 12 spiritual laws (see Appendix 1) in this session in order to reinforce the idea of universal connectedness and the universal lessons that can be extracted from them. Although these laws prompted some revealing insights, the reflective activity did not appeal to all the participants, gauging from the lack of depth in their answers and the lack of application to their own lives.

Some participants did not understand all the laws and made reference to this (see the semi-structured interview that I conducted with M/C/7 in Appendix 12). In addition, owing to time constraints, in the remaining part of the session the participants found it difficult to express their understanding of the abstract concepts that encompass SQ and to be able to apply them to their own lives. Thus, only a few participants handed in their responses to the questions that were posed in the reflective activity and which they had been required to complete. This aligns with Cisero's (2006: 233) argument that reflective activities that invite deep reflection are often tedious and run the risk of students becoming frustrated and annoyed (see section 4.6.2.4). One participant commented to the effect: "It's too long ... I found those questions difficult" (F/B/2).

However, one participant (F/W/3) did complete the activity and revealed significant insights and the ability to see the connections between these abstract concepts, hereby demonstrating her capacity for critical existential thinking – a core mental component of SQ, as posited by King (2008: 57) (see section 2.7.1). Appendix 15 illustrates her conceptual understanding of these laws.

One can infer that she also showed a deeper understanding and an appreciation of the 12 spiritual laws in all aspects of life; in particular how our thoughts are components of the same integrated and unified whole. In this sense she revealed a higher level of consciousness, which King (2008: 72) defines as a conscious state of expansion. Such a state encompasses self-awareness, spiritual awareness and universal awareness (see section 2.7.4).

However, these findings revealed that the content, combined with the PowerPoint presentation in this instance, elicited more reaction and debate than the reflective activity.

5.5.3.4 Unity in diversity

The findings regarding this sub-category accentuated the significance of the study. In support of this statement, I will refer to my observations during session four to illustrate how a guided visualisation exercise that I explicitly designed to enhance relaxation, self-awareness and goal-setting can also be implemented to create unity within a diverse, multicultural classroom. A further aim of the exercise was to explore whether a guided visualisation exercise using oceanic music could be used as an SQ strategy to activate the inner world of the adolescent, as is posited by Miller (1995: 10) and Shultz and Harambura (2013: 104) (see section 3.10.1).

To optimise the experience of any visualisation exercise, I explained to the participants that it would be more effective in a lying down position. However, I also realised that it would be too difficult to do this in a classroom situation. For this reason I advised the participants to lean back in their seats and try to find the most comfortable position. What I observed was both intriguing and enlightening and therefore I deemed it important to include it in the appendices. This also served to illustrate one of the entries in my self-reflective journal (see Appendix 9).

In another instance, during session six, the participants were so immersed in a YouTube discussion on the power of the subconscious mind, which was presented by an esteemed scholar in the field, that some of them were not even aware that they were leaning on one another's shoulders in order to see the presentation on the screen of my computer. For example, I observed that M/B/5 was leaning on F/W/2 and F/B/1 on M/C/7 who then shifted immediately to the desk in front of my computer in order to have the best view.

Certain inferences were drawn from my observations; the most important in the context of the study being that SQ strategies that are intentionally designed to activate the inner life of the adolescent also have the potential to create unity in diversity, irrespective of race, gender or creed. The guided visualisation technique coupled with thought-provoking content proved to be very effective in this regard (as illustrated in Appendix 9).

These observations were also confirmed during the focus group discussion, as well as during the semi-structured interview (see Appendix 12).

The following were some of their comments during the focus group interview:

I didn't even notice it (F/B/1) (referring to my question whether she was aware that she was leaning on M/C/7).

I was too interested in the topic and my own life to notice anyone around me (F/W/3).

Ja, that guy that spoke about the subconscious mind got my attention. I wanted be able to see him, I didn't even notice anyone else (M/W/8).

I think that's what SQ does ... it has a unifying effect (M/B/6).

These comments and my observations during sessions four and six emphasise the fact that SQ can supersede all differences and has the capacity to create unity within a diverse school community. The capacity to celebrate diversity is also one of the SQ traits that are highlighted by Zohar and Marshall (2002a; 2004) (see sections 1.5.2 and 2.11.3). These authors further emphasise that when adolescents are exposed to different cultures, traditions and belief systems they develop a capacity to accept different points of view. This was confirmed during the focus group interview (see Appendix 11). The findings also revealed that a learning environment should be created that is conducive for the expression of multiple and alternative views in the context of the South African curriculum. Such an environment subsumes a socio-constructivist approach which was pivotal to this study.

These findings further pointed to certain educational strategies that could be very effective in dealing with the intricacies of cultural and religious pluralism in the South African school context. These included guided visualisation techniques, thought-provoking content involving anecdotes, quotes and scientific facts to ponder and reflect on, as well as the effective use of YouTube as an educational strategy. The topic, "The power of the subconscious mind", that I covered in session six also revealed the unappeasable yearning in adolescents for knowledge of an existential nature, thus revealing its impact and potential to develop SQ.

The focus in this regard was how this knowledge could serve as a multidimensional source of adaptation and could assist in the development of problem-solving and coping skills, as proposed by King (2008: 61) (see sections 2.7.1 and 2.10.2). This will be discussed later in this chapter.

5.5.3.5 *Social and cultural sensitivity*

One of the attributes that Wigglesworth (2007) ascribes to the SQ trait of social and cultural sensitivity is the ability to make compassionate and wise decisions.

During session one, I discussed the life of President Nelson Mandela as a pathfinder and illustrated why and how he exhibited a high degree of SQ. To do this, I used one of the slides of the PowerPoint presentation that explored the core traits of SQ as defined by Zohar and Marshall (2000aa: 12) (see section 1.5.2). I pointed to certain defining moments in his life and when and how he portrayed this trait. I also designed a reflective activity for the participants. One can discern from one of the participant's (F/B/1) answers that she did indeed exhibit cultural sensitivity (see Appendix 16).

Social sensitivity implies that an individual has the capacity to carefully consider the needs of others and plans to communicate with them in a way that is intended to meet that need. Although this ability indicates a high degree of EQ, SQ also incorporates EQ qualities, in particular as they pertain to self-awareness, although it is more holistic in nature (Vaughan, 1979: 117).

The following excerpt will demonstrate how the participant applied this skill as a means to reflect on his own shortcomings and, as a result of a deeper self-awareness; he intentionally used SQ to be able to improve his coping skills and to function more effectively in a group. This supports the notion that SQ promotes adaptive functioning; a notion that is affirmed by King (2008) (see section 2.10). This is what this participant told me in confidence after session three:

I don't have many friends ... I actually feel like they reject me. But after you taught us about SQ ... I was more aware of how I can ... you know, change myself. Like the other day one of the friends ... like we have this group, but they don't always make me part of the group. But I think one guy noticed that I'm ... I can't say I'm different or better ... but I feel more confident and that guy became more friendly to me (M/B/6).

I further probed to find out if there was any specific activity that had helped him to become more aware of himself in a group situation. He answered: “I can’t really say it was one thing ... maybe the SQ class ... but I think maybe that visualisation exercise helped me ... when that man was talking ... you know ... how can I say ... it helped me to focus on myself ... what I must improve.”

According to Bhangale and Mahajan (2013: 3), SQ helps to develop self-awareness, self-confidence and the ability to adjust in various life situations. It is clear from his response that his participation in a group context during the sessions had provided a space for reflection and to see himself in relation to others. Subsequently, he had become more aware of himself and exuded more confidence among his friends.

Moreover, he pointed particularly to the visualisation technique that I had used and that had helped in this regard. Schultz and Harambura (2013: 104) support the notion that visualisation can enhance perception in a non-judgemental way (see section 3.10.1).

5.5.3.6 Ability to reframe

The ability to reframe as an SQ trait was prevalent throughout the empirical investigation. Aligned with the principles of a “constructivist instructional design model” as proposed by Karagiorgi and Symeo (2009: 17–22), a rich, collaborative learning environment was created that allowed alternative understandings and perspectives to emerge (see section 1.3.2). To illustrate this I will refer to an activity in session four in which we discussed the parable of the prodigal son in the Bible. My aim with the exercise was twofold: Firstly, it provided another opportunity to present alternative views on a specific issue and, secondly, to teach them about personal values that exemplify SQ.

During the informal conversation interview in session four, all the participants were able to relay the conventional version of the parable which depicted the rebellious son who wandered off to experience the world. They all emphasised the moral of the story: how God forgave and welcomed him back, irrespective of his “sins” as some of the participants pointed out.

However, when I revealed all the possible character weaknesses of the eldest son, it opened avenues for discussion that ranged from awe and wonder to deeper insights of his character and how pride caused his ultimate undoing.

These were some of their responses that I recorded during the informal conversation interview:

Wow mam, I never looked at it that way. We were never taught about the older son really ... you know ... in the Bible (F/B/2).

The next excerpt indicates how the participant was able to recognise the more negative character traits of the eldest son:

Ja, we only know about the youngest son ... because he was a rebel, but that the older son had pride and he didn't want to go to the feast because he was also angry with his father and jealous of his younger brother (M/W/9).

I then asked the participants what they thought the opposite of pride was. It was interesting to note that only two participants (F/B/1 and F/W/3) knew the answer. This illustrates their lack of vocabulary which is the reason why many of the participants often found it difficult to express themselves during discussions in the sessions and in all the interviews that I conducted. This lack of vocabulary often hampered their ability to express their opinions and perspectives more coherently, as can be seen in many of the excerpts. However, these discussions gave me the opportunity to teach them about the adaptive functioning of humility as discussed by Emmons (2000b) and why it represents a high degree of SQ (see section 2.10.5). More specifically, Emmons (2000b) states that humility is strongly linked to personal and interpersonal values, qualities that became prevalent during the course of the empirical investigation. This will be discussed later in the chapter.

The value of SQ activities such as parables lies in the fact that they enable adolescents to develop the capacity to reframe a situation or an issue by shifting their focus, thus providing them with a larger context of meaning. This aligns with Noble's view (2004: 46) "that physical reality is embedded within a larger, multidimensional reality".

In this case, the "physical reality" was represented by what the participants knew only about the youngest son, as they had never been taught about the negative traits of the eldest son.

The significance of this activity was to show how a parable can be used to generate deeper insights while simultaneously providing an opportunity to present an alternative view of certain issues by placing them into a larger context of meaning, as also noted by Zohar and Marshall (2002a; 2004) (see sections 1.5.2 and 2.11.9). Equally, myths, storytelling, poetry, metaphor and thought-provoking quotes provide a vehicle for developing SQ. This is also affirmed by Sisk (2008: 27) (section 3.10.6).

On a more personal level, M/W/10 shared the following information, which showed a capacity to view things from a different perspective and come to another conclusion. He also stated that he had only realised this afterwards, implying at the end of the sessions. He disclosed the following information during the semi-structured interview (translated from the Afrikaans):

I had a girlfriend last year that I really liked a lot. But my friends at church said that I must be careful of her, she's not for me. So, I broke up with her ... actually she broke up with me because I wasn't the same to her anymore. But now I realise she was actually a very good person. I listened to my friends and I shouldn't have.

I probed further to try and ascertain whether he saw her from a different perspective as a result of the SQ sessions and he confirmed my supposition. This also demonstrated his capacity to reframe a situation, which according to Zohar and Marshall (2000a; 2004) is a core character trait of SQ (see sections 1.5.2 and 2.11.9).

5.5.3.7 The capacity to face and use adversity

As mentioned in session one, we discussed the SQ trait of the capacity to face and use adversity that Zohar and Marshall (2002; 2004) outline in their definition of SQ (see sections 1.5.2 and 2.11.3). The participants believed that this trait was foremost in President Nelson Mandela's character. They agreed that this was why he was able to free our nation.

However, during the focus group discussions at the end of the sessions, I asked the participants to tell me more about themselves and their backgrounds. The participants were very open and briefly explained where they lived as well as telling me about their families, and the conversation became very animated and congenial.

However, I observed that one participant was more subdued than the others, although he eventually found the courage to share the following about his life:

Mam, I actually come from an orphanage ... and I've been in foster homes. But I'm glad today ... because remember when we discussed [President] Nelson Mandela's life ... how he had a lot of suffering but used it for a higher cause. I know what it feels like ... but today I'm glad, because I have learned more about life than anyone here. And that's why they said I have SQ. That is why I am also interested in these type of things that we discussed (M/W/8).

One of the participants (F/B/1) added: "It's true what he said. Suffering can make you grow, if you are just willing to learn, I suppose ... it's not easy though. I respect him for that" (referring to M/W/8).

What this finding again revealed was that students require an in-depth understanding of the nature of SQ in order to be able to apply the core traits to their own life. In this instance, by discussing certain defining moments in the life of President Nelson Mandela, I was able to illustrate how he used this particular SQ trait to foster adaptive functioning to such an extent that it empowered him to transform a nation. More significantly in relation to this study, it also showed how one participant identified with this SQ trait and how he was able to understand that he also had the capacity to use pain and suffering to learn. It is clear that this SQ character trait is adaptive in the sense that it points to transformational learning. Zohar and Marshall (2004) concur and further emphasise that it requires that adolescents have the courage to confront their weaknesses and grow beyond them (see section 2.11.3). Noble (2001) also stresses that a high level of SQ increases resilience, thereby suggesting that those with higher SQ are better able to adapt and overcome adversity by relying on inner strengths.

In addition, it revealed how the capacity to face adversity prompted this participant towards deeper levels of thinking and to obtain more knowledge pertaining to SQ.

This will be highlighted further on in the findings.

One can also infer from the above discussion that studying the life of a path finder, like President Nelson Mandela, has vast potential to develop SQ in adolescents. According to Sisk (2008: 25), this strategy can be used to develop various SQ qualities, for example a sensitivity to a purpose in life, to become vision and value-led, and enhance inner-directedness (see section 3.10.6).

5.5.3.8 A sense of purpose and vocation

In this section I would like to illustrate how two participants revealed a clear sense of purpose and vocation during the semi-structured interviews that I conducted with them.

In section 5.5.3.1, I referred to a participant (F/W/4) who revealed a sense of purpose and vocation. I would like to explore her passion for cooking further from a different perspective. In this case, I wanted to determine why she had developed a passion for cooking. It is evident from the following excerpt that she acted from her deepest ideals and values, thus exhibiting SQ. Zohar and Marshall (2004) concur with this notion and state that these qualities are indicative of SQ (see section 2.11.12).

This is what she revealed during the interview:

Well, the reason why I know where I belong or what I want to be, cause when I was a small child, my mother always use to buy these cooking books ... chef's books ... and plus my dad, he was also brought up in a restaurant, and I just, just from there, I thought that cooking books are magical, like you just, like waving a magic wand and the cake is just there ... and I thought one day I'm going make it ... and when I started to learn how to read, that's when I started with these simple ingredients and just from there, like, I got more information on cooking and things like that, I know that's what I'm going to do ... and when we did that exercise [referring to the "six big questions"], I came to realise that your passion can be your purpose

This is the participant who also implied (in section 5.5.1.2) that she was very intuitive. According to Vaughn (2002: 21), intuition also refers to the ability to follow an inner direction and to portray this through thoughts, words and actions. In addition, as the focus in this study is on the adolescent, Sinetar (2000: 13) points out that the spiritually intelligent adolescent has an understanding of where they are heading; possessing a sense of destiny. She (F/W/4) also highlighted the specific reflective activity in the excerpt when she had this revelation (see section 5.2.3.1).

The following participant (M/C/7) revealed a different perspective during the interview:

Yes mam I've been shocked hey ... many times since I've been here. I've learnt a lot and what I actually focused on while I was in class, was trying to find out who am I and find out what I want to do in the future. You see I always had this dream of having like my own lodge or a hotel, I wasn't sure yet, and it's always been at the back of my mind, but I wanted to know like why. How is this going to help me? What am I going to do to get there and the activity was all about visualising you are in that position already, ja like I said I want to work with people ... its more because ... like I'm a people's person, I like interacting with people when I realised and mam said you purpose is like your passion. But those questions got me thinking. It helped me to really know my passion ... but also more deeply about myself and what I mean to others too, you know ... [referring to "The six big questions"].

It is clear that this participant (M/C/7) had pondered deeply on these questions in the reflective activity and that this had helped him to develop a sense of direction and purpose in life. According to King (2008) these qualities subsume a cognitive component as they that allow an individual to create a sense of destiny and purpose (see section 2.7.2).

In both excerpts reference was made to the efficacy of the reflective activity that centred on “the six big questions”. The second excerpt highlights the value of the visualisation exercise in setting goals and developing a sense of purpose, as also noted by Schulz and Harambura (2013: 104) (see section 3.10.1).

5.5.4 Peak experiences of SQ

Sisk (2008: 25) refers to peak experiences such as awe and rapture as cognitive states of SQ and that they are defining qualities of SQ. Throughout the empirical investigation peak experiences were undoubtedly the most prevalent and were expressed in a number of ways which are discussed in the following sections.

5.5.4.1 Freedom and liberation

This sub-category is implicitly imbedded in most of the findings. However, Amram (2007: 3-4) also refers to “an openness to all truth” as a peak experience of SQ (see section 2.6). In my opinion freedom and liberation can be regarded a consequence of being more open to other belief systems and cultural differences and having the capacity to view one’s own belief system through the lens of SQ: a stance that is supported by King (2007; 2008) (see section 2.7).

One participant (M/W/9) demonstrated this ability. After the focus group discussions I asked the participants to write an essay to explain how they could develop SQ within the framework of their own religious beliefs. Although this reflective activity was planned for session one, I had decided at the time that all the participants were possibly not yet ready to shift boundaries or show an openness to other belief systems. However, at the end of the sessions, this particular participant wrote about how he had been able to make a mind shift and alluded to the importance of SQ for developing spiritual qualities. Zohar and Marshall (2004) refer to this as an ability to reframe a situation or an issue and place it into a larger context of meaning – thus a core SQ trait (see sections 1.5.2 and 2.11.9). Accordingly, I selected this participant’s (M/W/9) version to illustrate the transformative nature of SQ. He also revealed a very interesting perspective when he described President Nelson Mandela as a “spiritual leader” (see Appendix 14).

In addition, he mentioned how meditation and visualisation techniques had helped him in the process. This supports the notion that SQ can be intentionally developed and should be further investigated (Bowell, 2004: 9; Mayer, 2000: 54) (see sections 1.1 and 2.11.12).

One can thus infer that the content pertaining to the nature of SQ, and its relation to religion and spirituality, has laid the foundation for examining the efficacy of all the other educational strategies that were employed in the empirical investigation.

5.5.4.2 *Awe and wonder*

Maslow (1964: 59) defines peak experiences as awe-inspiring experiences. On numerous occasions in the sessions, the following phrases were articulated: “Wow mam, this is interesting” or as one participant (M/C/7) often stated: “Hey mam, this is awesome stuff”. In addition, others would say: “This makes me wonder about ...”

One participant constantly asked: “Why mam?” (F/B/2), not only revealing her curiosity, but in her own way also implicitly expressing her amazement. In this regard, Zohar and Marshall (2000a; 2004) include a propensity to ask “why questions” as being indicative of SQ (see section 2.11.8).

I observed that many of these expressions of awe and wonder were made when I dealt with certain topics that they had never been exposed to before, such as the brain–mind phenomenon, the power of thought and the subconscious mind, and how these relate to SQ, which were dealt with in sessions six and seven (see PowerPoint presentation in Appendix 7). Certain presentations on YouTube also played a significant role in opening up avenues of discussion that elicited a sense of wonderment. In addition, experiential activities, such as meditation, the visualisation exercise, the experience of ‘being in the present moment’ and the ordinary diaphragmatic breathing exercise, which were implemented in sessions two, three and four, were also described as awe-inspiring experiences. One of the reasons for this could be that meditation practice anchors the individual in the present moment. This implies “paying attention in a particular way: on purpose, in the present moment, and non-judgmentally” which can increase self-awareness, according to Kabat-Zinn (1994: 4), thus conferring a sense of awe and wonder (see section 2.10.6 and Appendix 13).

5.5.4.3 *Heightened sense of awareness*

The sub-category of a heightened sense of awareness was also definitive in the sense that it was revealed throughout the sessions. To illustrate the impact of this experience, I will discuss two meditation techniques that I implemented during the session four. I intentionally designed these techniques to give the participants an opportunity to experience an immediate heightened sense of awareness.

The first technique was a guided meditation technique that was designed to focus the participants' attention on the five senses and experience a heightened sense of awareness of "being-in-the-present-moment" (see Appendix 13). The aim of the technique was also to quieten their minds and divert their thoughts to certain areas of the body. After the exercise all the participants had to describe their sensations and experiences. Although most of the participants still commented that it was difficult to control their thoughts, all of them expressed a heightened sense of awareness during the informal conversation interview.

One of the participants referred to a tactile sensation and described it in the following way: "When I focused on my feet, they started to tingle, mam, I felt it" (M/W/9). Another referred to what he heard as having the most impact: For example: "When mam said we must shift our attention to what we hear, hey mam ... there were so many noises ... I never heard them like this before ... like I even heard cars that sounded far away and I didn't think of anything else" (M/B/7).

In the second meditation exercise I told the participants to first shift their focus to everything around them in the classroom, including the jacaranda tree outside the window that was in full bloom at the time. I then guided the participants through a diaphragmatic breathing exercise, after which they had to meditate for five minutes. After five minutes I asked them to open their eyes and shift their focus again to the jacaranda tree and then to slowly look at everything around them again.

It became evident that this was an experience they would never forget. This was confirmed in the semi-structured interviews as well as in the focus group interview.

This is how one of the participants described his experience in the semi-structured interview that I conducted with him:

I think that was the one that I can remember the most ... that one made me realise how powerful meditation is. When you see everything around ... you can be aware ... Even ... if I can say I still had thoughts in my mind ... I know meditation works anyway ... I'll never forget that feeling (M/B/6).

This is the way two of the participants described their experience during the informal conversation interview:

Everything is bigger and brighter. It's incredible. I feel as if I'm in another world (F/W/3).

It felt as if the tree was right here next to me. It's much bigger and looked more alive. Even the desks looked alive [laughing] (M/W/8).

All these participants' experiences described a capacity to participate in heightened forms of consciousness. According to Cahn and Polich (2009: 191), such higher states involve altered brain activity or a conscious state expansion that induces the heightened state of awareness brought on by meditation techniques (see section 2.7.4). King (2008: 65) refers to such a state as transcendental awareness. This describes the mental capacity to recognise transcendent dimensions of reality, for example in objects and experiences, as illustrated in the above responses (see section 2.7.3).

5.5.5 Virtuous behaviour

In section 2.11.2, Zohar and Marshall (2004:86) distinguish between personal, interpersonal and universal values. For ease of reference, I used these fundamental values as sub-categories (see table 5.2) to illustrate the way in which certain values became evident during the course of the empirical investigation and could be incorporated into one of the sub-categories. However, according to King (2007: 7), it is only once an adolescent develops a capacity to express these values through their behaviour and attitude that they demonstrate the adaptive mental capacities such as reasoning capacities and coping skills that are essential in human development and SQ (King, 2007: 7–12) (see section 2.7 and 2.10.2).

I deduced from my findings that there was a growing awareness of these values. The values were either explicitly expressed or implicitly inferred through the participants' behaviour and attitude towards one another in the group. This became evident during my observations and was also manifest in all the data collection methods that I used during the empirical investigation. This will be discussed in the following section.

5.5.5.1 Personal values

I observed that some of the participants revealed a growing respect for three of the participants (M/B/6; M/W/8 and M/W/9). This was mainly due to their deeper insights and the answers they gave to many of the questions that were posed. This was also a tribute to their honesty in rising above their own vulnerabilities and exposing their views and opinions in a

way that they would never have done before (by their own admission). For example, during the focus group interview one of the participants (F/B/1) expressed her respect for MW/8 for being brave enough to speak about sensitive issues in his life (see section 5.5.3.7).

M/W/9 further illustrated how he had matured during the sessions by displaying openness to all truth, irrespective of the exclusive nature of his religious dogma (see Appendix 9). These type of SQ traits are all attributes and personal values and are also noted by Amram (2007: 4) and Zohar and Marshall (2004) and (see sections 2.6 and 2.11.2). Moreover, F/W/3 pointed to this aspect during the focus group discussion and remarked: "I've noticed this about you ... you are far more open than what you were in the beginning." His honesty is also well illustrated by the way he communicated his insights relating to his religion and to SQ. Even more noteworthy is the way that, in his essay, he expressed the importance of showing compassion as a spiritual quality (see Appendix 13).

With reference to M/B/6, during the focus group interview I noticed how he had become more accepted and had eventually become respected by the rest of the group for his deeper insights relating to specific topics such as connectedness. During the semi-structured interview he also pointed to the importance of showing compassion. For example:

I want to absorb all the negativity and transfer it and try to change it to compassion. That's what I think one of those laws mean [referring to the discussions we had around the 12 spiritual laws] (M/B/6).

This law implies that all people have the power within them to change and transform the conditions in their lives and in the lives of those around them. This SQ quality can be inferred from his response.

It also shows that he had developed an appreciation and a compassionate understanding of the human condition. This is also noted by Zohar and Marshall (2004) as an indicator of SQ. According to Zohar and Marshall (2004), compassion would require that adolescents exhibit concern and kindness to others, even if they have opposite views or are from different racial groups to the adolescents concerned (section 2.11.6). This quality was revealed by this participant on more than one occasion during the sessions.

In the semi-structured interview, M/C/7 also indicated that he wanted to have more compassion, but for different reasons. He equated compassion with happiness. For example, he said: "One thing I learnt is compassion. You know when that Buddha guy ... it showed that when he meditated on compassion he became the happiest man in the world. Hey mam, that got to me" (see Appendix 12).

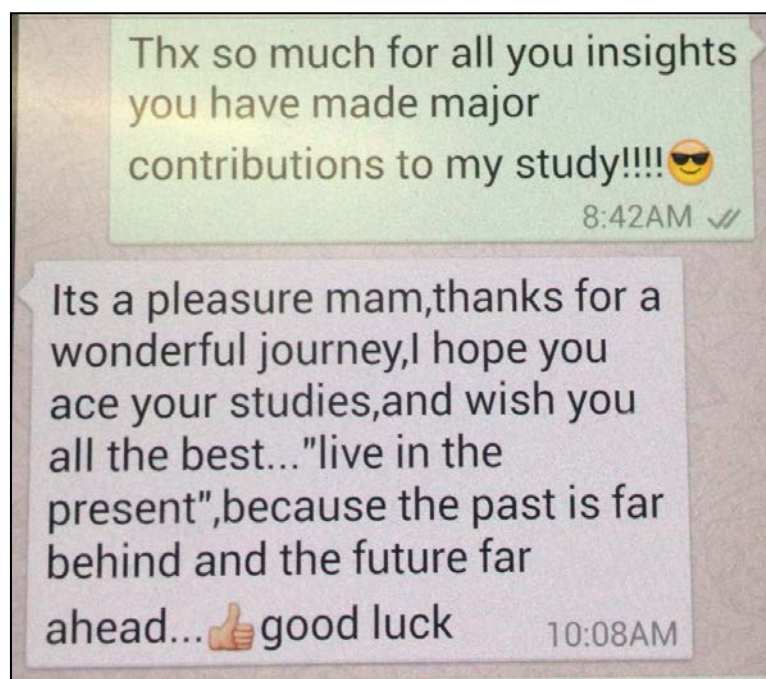
5.5.5.2 *Interpersonal values*

As regards personal values, I observed during the sessions that certain values started to emerge that particularly defined them as a cohesive group and gave rise to the harmony they eventually experienced amongst one another. One participant confirmed this and said: "We became like a family" (F/B/2). Another remarked that there were "no issues between them" (M/B/5).

This supports the notion that when a teaching environment is intentionally created to foster transformational learning, it has a ripple effect that produces harmony in the group.

A second interpersonal value that began to develop was gratitude. At one point during the focus group discussions, one of the participants (F/W/3) referred to the power of gratitude and how it "opens the gates of heaven". She remembered that specific phrase which I had used when I told them in session four about a course that I had attended, which was referred to as the Demartini Breakthrough Experience. In this course gratitude was emphasised as the most important value to develop. In section 2.11.2, this value is also highlighted by Zohar and Marshall (2004: 86) as a defining SQ quality. Another participant (B/F/1) responded in this regard: "Yes mam, we must count our blessings every day." I cannot emphatically state that these participants had instilled this value in their daily lives, but these remarks do show that they had remembered its significance. All the participants also expressed their heartfelt gratitude for all that they learnt about SQ. However, one poignant message that I received from C/M/7 via sms, after the semi-structured interview that I conducted with him, is worth highlighting:

This is how the message read:



5.5.3 Universal values

The universal values that emerged during the empirical investigation were mainly the result of the educational strategies that I employed in session one. Nevertheless, the identification of these values set the stage for their development during subsequent sessions. Universal values such as equality and non-discrimination, tolerance and wisdom, as also noted by Zohar and Marshall (2000), were central to the findings (see section 2.11.2).

Regarding universal laws (see Appendix 16), participant F/B/1 revealed her views against discrimination. The reflective activity, which is described in Appendix 16, further illustrated how she came to realise that forgiveness was a value that she needed to address in her life.

The participants' tolerance of other belief systems was clearly demonstrated in section 5.5.2.1. In particular, the way in which the participants expressed a need to understand the African traditional belief system, which is a much neglected aspect in RE. This statement is confirmed by the authors Breidlid (2009: 146) and Ntuli (2002: 65) (see section 3.8).

I also realised that many of the participants revealed certain wisdoms that were both enlightening and inspiring; indeed, these have been well illustrated in the many of the findings thus far. One worth highlighting that I captured in a field note after session three revealed wisdom beyond measure. Our discussion at the time related to the debilitating power of fear and that by meditating, visualising and affirming the opposite of fear could confer a sense of peace in one's life.

This is what the participant stated:

Fear is a choice. There will always be danger in our lives. But it's how you react to the danger. If you have fear, you can't confront the danger (M/B/8).

This participant's insight and wisdom gradually had an influence on all of us during the sessions. This further emphasises the significance of Kessler's (2000: 3) words, which are stated in section 3.11, that a teacher should show an appreciation for the adolescent's capacity to convey wisdoms and life lessons that can serve as defining moments in a teaching and learning environment, as demonstrated by this participant's perspective.

Viewing the adolescent from these perspectives can provide opportunities for transformative learning, irrespective of the preconceived views and opinions teachers might have of any student.

It again reiterates the importance of a socio-constructivist approach that accepts that every student has a unique perspective and should be afforded opportunities to express their views and opinions – a principle that is highlighted by Karagiorgi and Symeou (2009: 17–22) in their constructivist instructional design model (see section 1.3.2).

All the findings that pertain to the personal, interpersonal and universal values that emerged made reference to certain topics, the PowerPoint presentation and the reflective activities.

5.5.6 Different ways of knowing

Part of my rationale to include the brain–mind phenomena as a topic in the study was based on literature with regard to the development of SQ. An outline of my rationale is presented in Figure 4.3 in chapter four (see section 4.6.2.4).

5.5.6.1 Understanding the difference between the brain and mind

During session three we discussed the power of thought and where thoughts originate. This led to lively discussion and debate. Initially, it was difficult for the participants to distinguish whether their thoughts emanated from the brain or from the mind. However, by the end of the session, some understandings and insights had emerged during the informal conversation. A number of examples follow:

The brain is the physical body part, the physical organ, the mind is more but you can't see it (M/W/9).

This participant showed a capacity to recognise that the brain is tangible and that the mind is more elusive and intangible. This type of understanding is also confirmed in the literature (Hamilton, 2010; Williams, 2002) (see section 2.10.7).

For me my mind is, what I think, what's around me, what I have experienced, what I make of it, I think it's something I have constructed, like I control my own mind, whatever's in my mind, is what eventually changes your brain (F/B/1).

This response not only demonstrates a deep understanding of the capacities of the mind, but also alludes to the neuroplasticity of the brain. Recent research has shown that when even basic information enters the brain via the mind it creates physical changes in the structure of the neurons that participate in the process (Kandel, 2006; 2007) (see section 2.10.7).

I think thoughts are more in the mind than the brain, the mind controls the brain and it controls your actions and everything (M/W8).

This participant revealed an understanding of where thoughts originate and how this affects the areas of the brain that ultimately determine our actions (see section 2.10.7). Hamilton (2010: 57) confirms this statement and contends that the thoughts that enter our brain via the mind have the power to continuously change the patterns and structure of the synaptic connections in our brains. This would by implication change our actions (see section 2.10.7).

The above excerpts further illustrate that the content combined with the PowerPoint presentation prompted thought-provoking insights into the brain–mind phenomenon which are fundamental to the development of SQ, as was also revealed in the literature review (see sections 2.10.7).

5.5.6.2 *Drawing distinctions between the conscious and subconscious mind*

The literature further distinguishes between the conscious and the subconscious mind (Horgan, 1999; Lipton, 2010; Murphy, 2011; Williams, 2002). I included these constructs for two reasons: Firstly, they develop insights into multiple levels of consciousness, and secondly they encompass thought-provoking scientific information that an adolescent would find intriguing in their quest for existential knowledge.

To illustrate the differences between the conscious and subconscious mind, I drew from Williams's (2002) distinctions and illustrated their functions in the PowerPoint presentation that I prepared for sessions six and seven (see Appendix 7). During an informal conversation interview after session six, two participants revealed fascinating insights that well illustrate the functions of the conscious and subconscious mind.

For example:

The conscious mind has only a small perspective, but the subconscious mind contains so much more hidden talents and power behind it, it's just unlocking that which takes time and patience and meditation and all the different things we you learnt here will help to change your life ... and you will have a higher SQ because you'll understand why other people are the way they are (F/W/3).

If you can actually go into your subconscious mind, then there must ... if there's more answers in the subconscious mind, that means there must be more questions to be asked (F/W/4).

I asked this participant to explain what she meant by “going into the subconscious mind” and she answered: “Well you can notice the type of things you believe, cause that’s what you put there ... by your thoughts.”

The participants also listened to Rob Williams, an expert on whole-brain integration, on YouTube and were fascinated and absorbed by his presentation which made reference to muscle testing as a way of accessing the subconscious mind. See section 2.10.7 for a more detailed description of this phenomenon as conveyed by Williams (2002).

During session six, I gave the participants an opportunity to practise muscle testing to see what would happen when they made a statement with which the subconscious mind agreed or disagreed. For example: “*My name is ...*” If the statement were true it would result in a strong muscle response. Conversely, the same thing would happen when they made a statement with which the subconscious mind disagreed.

This was a very exciting albeit provocative exercise. However, irrespective of their experiences, which consistently proved the exercise to be sound, one of the participants was still dubious and perplexed: For example:

Mam, is this like magic, or is true? (F/W/2).

One participant tried to convince her by pointing out certain facts of the various functions of the subconscious (see Appendix 7).

But don’t you remember that the subconscious mind controls everything, even our muscles. When we practise something it becomes a habit and then the subconscious mind will remember that habit (M/W/8).

In this instance, this participant was referring to one of the slides of the PowerPoint presentation. This slide showed a baby reaching for an object and illustrated how the subconscious mind can direct electrical signals to just the right muscles at just the right time to perform a task. In his own way, he (M/W/8) was trying to remind her (F/W/2) about the power of the subconscious mind in order to validate the test.

Finally, I introduced a whole-brain-integration activity. The goal of the activity was to increase “cross-talk” between the two brain hemispheres, thereby achieving a more *whole-brained* state. This facilitates a process that is ideal for changing subconscious beliefs (Williams, 2002: 119).

However, first the participants had to learn the correct posture. This entailed the following: They had to cross their feet at the ankles, right over left. Then they had to stretch their arms out in front of them with their palms facing outwards. After which they had to cross them at the wrist, left over right. In this way their palms would be facing each other. Finally they had to clasp their palms together and place them in their laps and then relax.

Each participant had to then repeat in their mind any “I can” message that they had specifically chosen to reprogramme the negative beliefs that were distilled in their subconscious mind.

Any sensory experience that they would have while doing the affirmations would indicate that the subconscious mind might have internalised the new belief.

One participant commented on the sensory experience he had while doing the exercise:

Mam, it was amazing. I kept saying the message what I wanted my subconscious mind to believe, and the voice from subconscious mind said it's not true. It carried on like that. But I kept saying those words and, after I think about five minutes, I felt less tight here (pointing to his solar plexus) and like a warm feeling over me (M/W/8).

Williams (2002) has shown through numerous case studies that this exercise has enough empirical data to substantiate its efficacy in reprogramming the subconscious mind. However, the main aim of the exercise was to give the participants an experience of multi-levels of consciousness, which proved to be very effective with two of the participants. In addition, the rest of the participants developed a sound understanding of why whole-brain integration was important for enhancing unitive and holistic thinking and, thus, the development of SQ – as noted by Zohar and Marshall (2000a: 59, 60) (see section 2.8.2). Such evidence and research, which is also referred to as “gamma wave synchronicity”, as elucidated by Lutz et al. (2004) and O'Nuallain (2009) (see section 2.10.7), may explain the heightened sense of consciousness and the feelings of bliss that follow meditation and which were described by the participants in section 5.5.4.3.

5.5.7 Educational value

The educational value of the study that was revealed in the findings pertained to the following aspects:

5.5.7.1 *Effective strategies to develop SQ*

Most of the participants commented that the visualisation technique had been very effective, for various reasons. This was mentioned in many of the excerpts that I selected. The following excerpts further confirm the efficacy of this exercise:

I think the visualisation helped me to focus on my goals. I know what I want to achieve and when I had to say it loudly in my mind, I felt more confident. I often listen to it before I go to sleep ... (M/W/9).

Cause you see meditation, yes, it just calms you down and it relaxes you, but visualisation, it's almost like, like you setting, like you know you want your goal and you're going to get that goal. With meditation it's just like, it's more like a lullaby (F/W/4).

I think if you can change the scenery like when you do visualisation to what you want, it helps, but it mostly help me to calm down when I do visualisation (M/B/6).

All of these responses, which relate to the value of visualisation, were affirmed by the literature and have been discussed in preceding sections (see sections 5.5.3.4 and 5.5.3.5).

During the informal conversation interview in session two the participants commented on the experiences they had had during meditation (see Appendix 8). For example:

Meditation makes me feel calm (F/B/1).

Peace. It feels like I become more peaceful and refreshes your mind (M/B/5).

For me it is like most of the time I walk always around with this noise in my head and it made my thoughts quieter (F/B/2).

The response of F/W/4 was particularly significant in that she revealed that she had some knowledge about meditation beforehand but had gained deeper insights when she meditated in the sessions. She also expressed the need to do more research on the topic.

This is what she said in the semi-structured interview:

Well, yes like I knew about meditation, I didn't know how to go deeper into meditation, and, some parts like awoken me, I got more thoughts coming I ... I mean I want to do more research (F/W/4).

The following excerpt illustrates how meditation helped the following participant to deal with negativity and her anger. This was revealed during the informal interview in session three:

I would say the meditation helped a lot, in a lot of areas of my life, you know the negativity in my life, the anger, it just made me a bit better person than I was before. It just made me a better person (F/W/3).

Another comment worth mentioning in this section is one from M/W/9, who also pointed to the therapeutic value of “being in the present moment”, which he shared with me after session three and which I noted in my field notes. He said that he remembered that an occupational therapist had once done this exercise with him (“not exactly in the same way”) and it had just reminded him why it should be so effective (referring to a heightened sense of awareness). This section further illustrates that the impact of the various meditative exercises varied from one participant to another. For example, the following participant also referred to the educational strategy that had the greatest impact on her in the focus group discussion.

All these preceding responses were also affirmed by the literature. For example, Miller (1995: 10) states that meditation encourages students to sit quietly which may help them to gain access to their inner world where they can begin to become aware of their own thoughts (see section 3.10.3). According to Sisk (2008: 25), meditative practices enhance the core traits of SQ, such as self-awareness, openness, intuition and holistic thinking (see section 3.10. 5), as well as peak experiences as described in section 5.5.4.

Of equal significance to this study were the topics and PowerPoint presentations that focused on the nature of SQ, the power of thought, connectedness, and the difference between the brain, mind and subconscious, which also elicited insightful discussion, reflection and appreciation; and which, for the purposes of the study, were very effective in developing SQ. This is how one participant responded to the power of thought:

To me it was when you showed us how our thoughts affect our feelings and then we'll speak about it ... say you are angry with a friend ... you'll think about it ... then you'll feel it and maybe tell another friend and then you may fight with her. That's the example mam gave and it happened to me ... in other ways as well (F/B/2).

I also often experienced a “stunned silence” among the participants particularly during sessions five and six when they were listening to various experts on YouTube speak about the power of the mind and the subconscious mind. This further demonstrates the effective use of technology to prompt deeper understanding and appreciations.

One can infer from the responses and observations discussed here, as well as the excerpts from the other sub-categories that I selected to substantiate the findings, that my rationale for selecting appropriate educational strategies to develop SQ in adolescents is supported – that certain content combined with the experiential activities, such as the various meditation techniques and the visualisation exercise, may be essential components and can lay the foundation for the development of SQ.

5.5.7.2 Academic improvement

In chapter four, I highlighted the fact that qualitative research is emergent and often produces new and unexpected findings. In line with this, three participants revealed that their marks had improved as a result of their participation in the study. Thus, during the focus group discussion one participant said:

SQ helped me, even during exams, when I write exams, meditating helps me to relax and not go in a panic. So even to read exam papers ... like I take five minutes to meditate and focus ... my marks have even improved because of this (W/F/3).

Subsequently, I decided to include this aspect in the semi-structured interviews that I conducted with four participants. This was the outcome:

M/C/7 confirmed that his marks had increased in mathematics (see Appendix 10). For purposes of emphasis, I will only refer to the applicable section:

You can check my marks from last year ... I didn't have time to open my book, but surprisingly I got I think 56%, which is better, cause I'm usually in the forties. It was the first time that actually happened to me, that I passed a test without studying and then I thought about it, it's ... because I've been paying more attention in class, listening to the teacher ... and I have really, I have set the bar high this for passing matric (M/C/7).

F/W/4 also pointed out that she had actually failed in the first three semesters, but finally passed Grade 11 at the end of 2013. She ascribed her success to her participation in the study and to “all the things she learnt” during the sessions. Even more important was the fact she had only attended four sessions at the time. This was due to the fact that we had stopped the sessions to allow the students to prepare for the end-of-year examinations. We subsequently reconvened in January 2014 to complete all the sessions that were planned for the study.

However, it can be inferred from the above findings that meditation can be effective in helping students to improve academically. Lutz et al. (2004) and O'Nuallain (2004) concur with this and refer to intellectual acuity that may be a result of meditation (see section 2.10.7).

5.5.7.3 Teachers' capacity to develop SQ in classroom practice: participants' perspective

Although this aspect did not form part of the research question, I deemed it important as the efficacy of educating towards SQ hinges on teachers' understanding and appreciation of SQ. Consequently, their willingness to implement strategies to develop SQ is of vital importance. For this reason, I decided to explore this issue in the focus group discussions and semi-structured interviews.

The participants had different opinions and perspectives on whether teachers would have the capacity to develop SQ in their classroom practice. These excerpts were captured in the focus group and semi-structured interviews at the end of the sessions: For example:

No, I don't think all the teachers will fall for it ... maybe some (M/B/10) (translated from the Afrikaans).

Only certain teachers because not all of the teachers will approve of either the idea of it or they won't teach it because they don't want to (F/B/2).

The thing with SQ is that you need to have teachers that know something. And also if it was to be implemented in our school, I think the teacher will have to have a passion for it. It's not just something you read out of a textbook and expect learners to get it (F/B/1).

Well I think if they should implement it, it will help a lot of children, increase their self-esteem, because in South Africa we have high suicide rate, and other sorts of problems (M/W/9).

If they can teach the teachers the way you have done it for us ... I think it can really change the children ... I think it will help children who like take drugs and all of that ... (F/W/3).

The last response implies that if teachers could incorporate educational strategies to develop SQ, they might be effective in dealing with the moral dilemmas that South African secondary students are confronted with on a daily basis, as outlined by the SBVR (2011) (see section 3.2). This participant was so convinced about the adaptive function of SQ that she proclaimed at one stage: "Having SQ can even stop wars."

The following participant remarked about how the teachers in the school only teach on an academic level. This was his view during the focus group interview:

They teach people very cognitive, in other words just academic, all the other things fly out of the window (M/B/6).

Yet, during the semi-structured focus interview, he had a more positive view and believed teachers would have the capacity to develop SQ if they had the knowledge. This was how he responded:

If they were taught SQ they would basically surpass us, I believe that. They'd surpass us even more, they would learn, explore, try to have more time to help us understand what is going on in the world instead of being on a one track mind (M/B/6).

It is clear from the participants' responses that some teachers might be positively inclined to implement SQ in their classroom practice if they knew what it entailed and the positive impact SQ can have on students. They also believed that it would be possible if they had the practical knowledge to implement SQ.

Conversely, one participant was emphatic that certain teachers would simply not agree with the concept of SQ. Other participants also believed that teachers (and students) might find it difficult to implement certain practices that could enhance SQ, especially if it did not support their belief system, with particular reference to meditation. This underpins Roux and Du Preez's (2006) view that teaching and learning multi-religious content or about spirituality is a complex matter and is generally framed by the teacher's own fears, misconceptions and/or personal "truths" (see section 3.9).

However, all the above responses alluded to the fact that if teachers educated towards SQ they would help students to think more critically and creatively. This aligns with King's (2008) model of SQ, which proposes that SQ unlocks mental capacities that lead to abstract reasoning and critical thinking skills (see section 2.7 and 2.101). Moreover, Miller (1995:13–14) maintains that there are only two qualities that the teacher who aims to develop SQ in adolescents should infuse in the classroom practice: *presence* and *caring*. These qualities may develop a teacher's capacity to listen attentively and consider the needs and interests of the students, but it would seem that they are lacking in some teachers, as one participant alluded to when he referred to teachers as being "one-track minded" (M/B/6).

5.5.7.4 *Place in the curriculum: participants' perspective*

This sub-category is also not one of the research questions and claims made here can thus be considered as speculative. However, the participants' responses contributed to the recommendations in that they could be used to make tentative inferences as to where and how SQ could be incorporated into the curriculum. In this regard, it could be considered significant that more than half of the group thought it could be one of the components addressed in LO. For example:

Ja, in the Life Orientation periods because that's when you learn how to deal with life because life outside school is gonna be so different and SQ will help us to cope in situations (F/B/2).

Two of the other participants thought it should be a subject in its own right:

I don't think in Life Orientation, because you have to have your own period for that because some kids will take longer to get to that stage where they are meditating and it will take longer to actually teach them a thing, so you have to have a subject for this alone (F/W/4).

I think SQ should like branch out, not only stay here, not only be research and put into books, I think it should be put into schools as a subject (M/B/8).

One participant said it should be incorporated in every subject, with particular reference to meditation. For example:

I think in any subject because in Physics and Life Science ... meditation will help you to relax and be more focused ... so before every class you meditate or do the breathing exercise ... will help them to concentrate (M/W/9).

Another participant supported this view:

I think SQ should be added in the Drama subject because we touch on it a little at the beginning of every Drama session, where we get quiet with our minds and we do visualisation exercises, so I think that will help because it also opens up your imagination (F/W/3).

The following participant suggested that the register period should be extended by 20 minutes in order to set aside a specific time every day for the development of SQ:

I think we should take 20 minutes extra in register period, for example at the beginning of the day and in every class, there will be kids that don't take it seriously and there will be teachers as well, but it might make a difference to people that actually want to do it (M/B/6).

The following participant said SQ should already be implemented in primary schools. For example:

I think it would have been very helpful if it started from your primary school, from your base, so then you use it in your everyday life, it's not just now, when you're in high school, your final year, but if you started from a younger age and then it will have a bigger impact (F/W/1).

It is clear from these responses that all the participants thought that SQ would play an important role in the curriculum. Meditation, breathing exercises and visualisation were highlighted as effective strategies to incorporate into the curriculum and that would be able to foster adaptive functioning in an educational context.

5.5.7 5 *Lessons learnt*

All the participants highlighted the many lessons that they had learnt in the sessions. I will use one excerpt that was very eloquently stated during the focus group discussion and underpinned the aim of the study.

It's like you're an artist painting your own picture, you see the world in your own ways and SQ is the art teacher guiding you to increase or enhance your ability to paint the picture more beautifully (M/B/6).

In this excerpt I regard the reference to SQ as an “art teacher” as being synonymous with the effective implementation of SQ strategies in this study.

To conclude, it would appear that the specific content combined with reflective activities and experiential techniques that I intentionally designed for the sole purpose of realising the aim of my study can be effective in developing SQ in adolescents. The findings further underpin the importance of a socio-constructivist approach that requires a teacher to develop authentic tasks that are appropriate to the student's life-world and allows opportunities for self-reflection (see section 1.3.2).

5.6 SUMMARY

This chapter presented the findings of the empirical investigation. The chapter commenced with a description of the demographic profile of the participants and of the school context from which the participants came. The results of the empirical investigation were then presented, including the findings of all the data collection methods that I employed.

The findings included the educational strategies that were the most effective in developing SQ in adolescents. In particular, the findings revealed the challenges and difficulties students and teachers have in dealing with epistemic relativity in a multicultural and multi-religious context and that SQ can provide a vehicle for dealing with the inherent dilemmas in South African secondary school education. The next chapter presents the conclusions, recommendations and limitations of this study.

CHAPTER SIX

CONCLUSIONS, RECOMMENDATIONS AND LIMITATIONS

6.1 INTRODUCTION

This chapter presents the conclusions, recommendations and limitations of this research. The conclusions serve to answer the main research question, namely, *How can SQ be developed in secondary school students?* (See section 1.2).

In addition, the conclusions also serve to realise the aim of this research, which was to

- explore the relevance of SQ in promoting human excellence, including the intellectual, social, emotional and, in particular, the spiritual needs of secondary school students
- create teaching and learning environments that are not only conducive to change and transformation but also engender unity within a diverse, multicultural and multi-religious school context

The study also attempts to offer directives to teachers and policymakers in engaging in dialogue that involves a broader conversation about religion and spirituality and to provide strategies for developing the overarching intelligence, SQ, which enables a capacity for meaning, vision and value in secondary school students.

Accordingly, this final chapter focuses on the following:

- conclusions of the literature review
- conclusions from the research findings
- recommendations (based on this study and for further research)
- limitations that reflect the shortcomings of the study
- the contribution of the study
- a conclusion that summarises the study as a whole

6.2 CONCLUSIONS FROM THE LITERATURE

The following section provides a synopsis of the literature review in chapters two and three and highlights the conclusions that were drawn, particularly those that pertain to educational strategies that can be employed to develop SQ.

6.2.1 The nature of SQ

The literature review in chapter two revealed the nature of SQ and affirmed its viability as a separate, independent intelligence within the framework of Gardner's MI theory. Relevant data provided neurological, developmental, evolutionary and psychological evidence of the correspondence between SQ and Gardner's eight criteria for distinguishing an independent intelligence (see section 2.4.1). Clear distinctions between religion, spirituality and SQ were drawn in order to reveal a distinct mental capacity in SQ (see section 2.6).

After examining various theories and models of SQ, it was revealed that a distinct set of mental abilities related to spirituality exists. These mental abilities imply forms of thinking, conceptualisation, coping and problem-solving skills that are critical in human development, hence refuting Gardner's insistence that there are too many aspects of religion and spirituality that fall within the ambit of spirituality (see sections 2.6 and 2.7). It can thus be concluded that certain educational strategies (e.g. meditation) can develop the mental capacities of SQ as referred to in section 2.7.4.

The literature further revealed neurobiological evidence, neural sites and brain localisation for SQ, thereby negating Gardner's scepticism regarding specific brain localisation of SQ. An understanding of the views expressed in the literature supports the notion that the human brain has evolved to include certain neurobiological structures that are involved in religious and spiritual experiences (see section 2.8.1). It was also established that there are specific neural systems in the brain that develop "unitive" holistic thinking, thus allowing adolescents to be more creative, intuitive and reflective, and thereby placing their actions in a more meaning-driven context (see section 2.8.2). Neurotheology, a method which uses brain imaging techniques, has also observed that prayer and meditation can alter the brain activity associated with such unitive experiences, which are described as "the presence of God" and "oneness with the universe" (see section 2.8.3).

In addition, it is hypothesised that religious and spiritual experiences result from the natural stimulation of the temporal lobes and the limbic system in the brain – areas also referred to as the “God module” (see section 2.8.3). Further, four association areas of the human brain were identified; these play an important role in producing the mind’s spiritual potential. It was concluded that these areas play a role in visual imagery, mystical experiences and feelings of unity and oneness, the attainment of goals, and myth as expressed in spiritual rituals. The middle prefrontal area of the brain is also emphasised as having the capacity to mediate empathy, morality, attunement and insight (see section 2.8.4). Moreover, electroencephalogram (EEG) studies have found evidence of increased brain activity during reports of pure consciousness, particularly during meditation (see section 2.8.5). It can therefore be concluded that the neurobiology of SQ also has implications for the educational strategies that can be employed to develop SQ in adolescents.

Various instruments to establish the measurability of SQ were further shown in the literature. These measures include the Spiritual Sensitivity Scale, the Expressive Spirituality Index, the SIS and a self-report measure of SQ. Their reliability and validity could not be verified (see sections 2.9.1 and 2.9.2) however, although the SISRI-24 has recently been developed with validation studies still on-going (see section 2.9.3).

The adaptive functioning of SQ was also illustrated. It was concluded that SQ can facilitate success in a wide range of life endeavours and contribute to health and overall wellbeing (see sections 2.10.5 and 2.10.6). The concept of neuroplasticity also revealed how, throughout life, the brain continues to create new neural pathways and to modify existing ones in order to adapt to new experiences, thus providing possibilities to change and transform adolescents. It was also indicated how the subconscious mind can be accessed to change the embedded beliefs that inhibit optimum functioning in adolescents and thus develop their SQ. More significantly with reference to my research question, this finding points to specific content (e.g. the brain–mind phenomenon) that could provide a vehicle for new understandings of SQ. In addition, such content highlights practical activities (e.g. meditation) that can develop SQ (see section 2.10.7).

Finally, the development of principles for bringing about transformation in adolescents was discussed. The implementation of such principles could result in transformation in adolescents and could enhance their SQ (see section 2.11).

6.2.2 Moral dilemmas and the complexity of Religion Education: a case for developing SQ in South African secondary schools

The literature review in chapter three revealed the moral dilemmas that adolescents face in South Africa (see section 3.2). After examining different theories of learning as they relate to identity formation and moral, religious and spiritual development in the adolescent stage of human development (see sections 3.3 to 3.6), it was concluded that many of the adolescents in South African secondary schools are “youth-in-crisis”.

It was further revealed that, given the fragile and often violent environment that many adolescents in South Africa find themselves in, they may experience difficulties in making moral choices or commitments and would therefore require a broader approach in dealing with the moral dilemmas that they encounter. It was concluded that such an approach should consider certain features that are more aligned to the development of adolescent morality in the South African secondary educational context. This would include an environment in which teachers show sensitivity to the numerous issues that are interwoven in the adolescent phase of development. A framework was devised that outlined certain principles in terms of which teachers and schools in general could assess their commitment to adolescent moral, religious and spiritual development in an educational environment. More significantly, these principles allowed room for the development of educational strategies that would cultivate SQ in South African secondary school students (see section 3.4.1).

In addition, the literature revealed the complexity inherent in dealing with different religious belief systems, spirituality and worldviews in a multicultural and multi-religious secondary school context (see section 3.7). The term “spirituality” is also seldom referred to in the educational debate in South Africa (see section 3.8). It was concluded that teachers and students grapple with the inclusive approach that the policy on religion and education demands; indeed, a curriculum has been introduced that requires that students should be familiarised with a variety of world religions (including African traditional religion) and secular worldviews (see sections 3.7.1; 3.7.2, 3.7.3). One particular problem identified was that some teachers were trained in the previous education system and may still be confined to certain religious and cultural paradigms (see section 3.8).

It was further argued that teachers needed subject knowledge about different religions in order to master and present RE comprehensibly. This would allow room for epistemic relativity which has the potential to stimulate critical dialogue on religious content. This, however, presupposes a socio-constructivist approach that encourages the use of certain methods such as cooperative learning where students can compare and understand multiple perspectives on an issue (see section 3.9).

Finally, and with reference to my research question and the aim of this study, it was revealed how certain SQ strategies can be infused in classroom practice, thus creating educational environments in which teachers not only can address the moral, religious and spiritual dilemmas within South African secondary school education, but also develop SQ in adolescents (see section 3.10). To do this, it can be concluded that teachers should develop two qualities, presence and caring. This implies that the teacher is capable of listening attentively to the hidden messages that adolescents try to convey (see section 3.11).

6.3 CONCLUSIONS FROM THE FINDINGS

In chapter four, I summarised my rationale for selecting certain content and the reflective and experiential activities that were aligned with the literature (see Figure 4.3). In this way, I selected educational strategies that addressed both the mental components of SQ and the brain–mind phenomenon, which explicitly relates to SQ. Accordingly, I tailored the programme in such a way as to maximise its effect within the limited period that was offered to implement the programme. In Appendix 1, I outlined the content (“the what”), the objectives (“the why”) and the educational strategies (“the how”) that were implemented in each session (“the when”). Subsequently, I provided a framework for interpreting the findings and drawing various conclusions.

This section will therefore be divided into three parts. I will discuss, firstly, the content that I used together with the reflective activities; secondly, the experiential activities that I employed in the empirical investigation; and thirdly, the teachers’ capacity to develop SQ in a classroom situation as well as the place of SQ in the curriculum. In this way, I will be able to draw conclusions on the significance of the educational strategies that I devised for this study; strategies that were aimed at developing SQ in adolescents in a secondary school context. These will encompass descriptive, interpretive and conceptual conclusions.

6.3.1 Conclusions relating to the content and the reflective activities

6.3.1.1 *Exploring the nature of SQ*

The findings revealed that the participants were initially cautious and hesitant to enter an open debate on issues of religion and spirituality, mainly out of fear of exposing the exclusive nature of the Christian faith. Although they indicated during the introductory session that they were curious about the topic, thereby revealing a form of existential readiness, their responses were superficial and showed that they were still confined by personal paradigms – dogmas, prejudices and ideologies (see section 5.5.1.1). This is in line with the literature, which confirms that these aspects are sensitive issues and students have not previously been afforded opportunities to engage in dialogue that allows room for epistemic relativity. It can be concluded that students find themselves in this position as a result of the fact that many teachers are also dogmatic about their own religious and cultural paradigms (see section 3.8). Accordingly, teachers are hesitant to refine their role in support of the new programmes in RE, irrespective of the inclusive nature of the National Policy on Religion Education (2003), which states that students should be exposed to different religions and secular worldviews. In addition, the provisions of the South African Constitution, which states that students should be allowed to engage in a variety of religious traditions in a way that encourages them to develop spiritually and morally, also seem to be ignored (see sections 3.7.2, 3.7.3, 3.8 and 3.9).

However, the findings also revealed that the participants' knowledge of SQ increased as a result of the many in-depth discussions and reflective activities around a variety of topics that were included in the course. They subsequently became more open to, tolerant of and susceptible to other religions and worldviews and were ultimately able to vigorously debate various tenets of religions and could make convincing arguments for the positions that they adopted (see section 5.5.2.1 and Appendix 9).

It can be concluded from the findings that these students were able to engage in the critical existential thinking that unlocks the mental abilities of SQ (see sections 2.7.1 and 2.10.1). In addition, certain core traits of SQ became apparent, in particular a capacity to reframe a situation or an issue, which required adolescents to stand back from a situation and look for the "bigger picture" (see section 2.11.9). It can further be argued that this capacity could bring about a sense of freedom and liberation, which is regarded as a peak experience of SQ (see table 3.3).

From this perspective, one can conclude that epistemic relativity coupled with a socio-constructivist approach enabled the development of these SQ traits (see section 3.9).

More pertinent to this study, it can be concluded from a conceptual perspective that the content, which focused on the nature of SQ, in conjunction with reflective activities that were explicitly designed to enhance the mental capacities of SQ, provided a platform for epistemic relativity – hence these types of educational strategies are an imperative component when introducing SQ in classroom practice.

6.3.1.2 *Core traits of SQ: studying the life of a pathfinder*

One can conclude from the findings that studying the life of a path finder, like President Mandela, has vast potential to develop SQ in adolescents (see section 5.5.3.7). This type of SQ activity can also be used to develop various SQ qualities, for example a sensitivity to a purpose in life, to become vision and value-led, and to enhance inner-directedness and self-awareness (see section 3.10.6).

It can further be concluded that this type of reflective activity can help adolescents to overcome tragedies and setbacks, to learn from them and to grow beyond them (see section 2.11.3). In addition, it can help adolescents to become field-independent, which would enable them to hold fast to certain viewpoints in the face of peer pressure. Such steadfastness develops other capacities such as being focused, committed, independently-minded, self-critical and dedicated. Consequently, it allows room for the development of the mental capacities of SQ as they pertain to goal attainment (see sections 2.7.2 and 2.10.2).

However, from a conceptual perspective, the value of such an SQ activity (e.g. studying the life of a pathfinder) needs to be pointed out by illustrating how it also has the capacity to deliberately develop various core traits and mental components of SQ within the framework of socio-constructivism.

6.3.1.3 *Core trait of SQ: “the six big questions” and personality test*

The findings revealed that the two reflective activities (“the six big questions” and the personality test on the four temperaments) were effective in seeking answers to questions such as “Who am I?” and “What is my purpose in life?” as well as to develop an acute self-awareness (see section 5.5.3.1). Various conclusions can be drawn from the findings that relate to these types of activities.

For example, they have the capacity to put an adolescent in touch with the deepest parts of their being, thus recognising their strengths and weaknesses. This, in turn, enhances an ability to continuously recreate themselves. Subsequently, it affords opportunities to cultivate personal, interpersonal and universal values (see sections 2.11.1 and 2.11.2). To derive or create meaning further allows an adolescent to endow life with personal significance; therefore these types of activities also have the potential to develop the mental abilities of SQ (see section 2.7.2).

In addition, activities that are deliberately designed to develop self-awareness can foster a clear sense of purpose and vocation in adolescents (see section 2.11.12). It is evident that these qualities also subsume a cognitive component (see section 2.7.2).

From a conceptual viewpoint, however, it can be concluded that when selecting reflective activities in which adolescents need to ponder on these deeper issues, it is important to consider similar types of activities that can elicit a form of introspection and soul-searching and which have the capacity to develop the mental component of SQ that relates to personal critical existential thinking and meaning production (see sections 2.7.1 and 2.7.2).

6.3.1.4 *Storytelling: The parable of the prodigal son*

The findings revealed how SQ activities, such as parables, can be used to generate deeper insights in adolescents while simultaneously providing opportunities to present an alternative view or multiple perspectives of certain issues, thus placing them in a larger context of meaning (see section 5.5.3.6). These capacities further denote mental abilities such as holistic thinking, which are reflective and broad-minded (see section 2.11.10).

It can be concluded that, at the spiritual level, reframing a situation may be seen in terms of bringing something new into the world or to a person (see section 2.11.9). This was also revealed in the findings. However, conceptually, such SQ activities have the potential to develop other traits of SQ; in this case, the adaptive functioning of humility was also part of the aim of the exercise. Equally, myths, poetry, metaphor and thought-provoking quotes, for example, also provide a vehicle for developing SQ. It can therefore be argued that these types of activities have the potential to develop a range of SQ traits or capacities (section 3.10.6), and will be effective if the principles of a socio-constructivist approach are upheld.

By contrast, theoretically a teacher may have a single objective in mind when developing reflective activities (e.g. to develop the capacity in adolescents to reframe a situation and view it from various perspectives). This can produce measurable results as was reflected in the findings.

6.3.1.5 The power of thought: the think-feel-speak-act model

The discussions on the power of thought revealed various traits and mental components of SQ. From the findings it can be concluded that an understanding of the magnitude of a mere thought, which can determine one's actions and outcomes in life, can serve to develop an acute self-awareness and curiosity, as well as an inner-directedness which also provided a sense of focus (see sections 2.11.1 and 2.10.7) and a heightened sense of awareness in adolescents. In this sense a higher level of consciousness may be experienced (see sections 5.5.4.3 and 5.5.3.3). From a conceptual perspective this content is fundamental in understanding the brain–mind phenomenon and facilitating all experiential activities such as meditation and visualisation (see section 5.5.6.1).

6.3.1.6 Connectedness: the 12 spiritual laws

This topic was on a more abstract level than content that centred on the “power of thought”. The findings revealed that in spite of the fact that the PowerPoint presentation contained thought-provoking quotes, scientific facts and visual illustrations, there was a difference between the students with regard to the degree and the depth of understanding of this concept. However, some understanding was expressed in terms of seeing the connection between thoughts and their relation to a larger interconnected whole. This alludes to holistic thinking, which is an SQ trait (see section 5.5.3.3).

In addition, some profound insights that relate to the understanding of the 12 spiritual laws were offered (as illustrated in Appendix 14). One can therefore conclude that a conscious state of expansion was experienced that encompassed self-awareness; spiritual awareness and universal awareness (see section 2.7.4).

On balance, it can be concluded that the concept of connectedness requires more time to be distilled; a conclusion that is supported by the findings. However, as the literature shows, conceptually it is a very important component of SQ and should be addressed in any SQ programme. More pertinently, it was found that a socio-constructivist approach is best suited for dealing with this component of SQ.

6.3.1.7 *Explore multi-levels of consciousness and the power of the subconscious mind*

The main objective of the topics “multi-levels of consciousness” and “the power of the subconscious mind” was to understand the brain–mind phenomenon and its relation to SQ and to be able to distinguish between the conscious and subconscious mind. The findings in section 5.5.6.1 revealed that it was initially difficult for the participants to distinguish whether thoughts emanated from the brain or from the mind. However, by the end of the session, it can be concluded that some insights not only demonstrated an understanding of the capacities of the mind, but also the adaptive functioning of neuroplasticity in the brain (see section 2.10.7).

In addition, the findings indicated that the participants had a clear understanding of the functions of the conscious and subconscious mind and how negative thoughts that consistently arise from the conscious mind can become entrenched in the subconscious and can ultimately determine their behaviour and the outcomes of their lives as noted by Hamilton (2010) and Williams (2002) (see section 2.10.7). From this perspective it was revealed that the participants had a well-grounded understanding of the power of the subconscious and its ability to change limiting beliefs. In addition, it afforded them an opportunity to experience multi-levels of consciousness (see section 5.5.6.2). Therefore it can be concluded that activities that allow access to the subconscious have vast potential to develop SQ (see section 2.10.7).

Overall, it can be argued that the content combined with the PowerPoint and YouTube presentations prompted thought-provoking insights into the brain–mind phenomenon and revealed a capacity in adolescents to engage in the heightened forms of consciousness that represent the mental abilities of SQ (see sections 2.10.4 and 2.7.4). Conceptually, the brain–mind phenomenon can be regarded as fundamental to the development of SQ, as revealed in the literature (see 2.8.2; 2.10.7), and it is therefore an imperative component of SQ that should form part of any SQ programme within a socio-constructivist framework.

Owing to the complexity of this content, however, it would be more suitable for the secondary school student, as such students are in the adolescent phase of development and therefore more inclined toward abstract thought and more susceptible to experimentation in activities such as muscle testing and whole-brain integration exercises (see sections 1.5.7 and 5.5.6.2).

6.3 2 Conclusions that relate to the experiential activities

6.3.2.1 Meditation and breathing exercises

The adaptive functioning of the various meditation activities that I employed in the sessions was revealed throughout the findings. It can be concluded that meditation helped to

- confer a sense of peace and calm
- control the influx of debilitating thoughts
- improve concentration
- search for more knowledge about meditative practices (improve research skills)
- induce a heightened sense of awareness and other peak experiences such as awe and wonderment, both SQ traits.

More significantly, these activities had therapeutic value and even led to academic improvement (see sections 5.5.7.1; 5.5.4.2 and 5.5.4.3). In this sense meditation can be seen as a form of attention training and the refining of awareness adolescents as noted by Walsh and Vaughan (1993: 2) (see section 2.10.3).

It can further be argued that meditation helped to develop holistic thinking (see section 2.11.10) and to see the connections between things, which can place an adolescent in an expanded context of meaning (see section 5.5.3.3). It can further develop transcendental awareness (see section 2.7.3), which is seen as the ability to move beyond the boundaries of personal limitations by integrating individual goals with larger ones and to develop personal values (see section 5.5.5.1). It can also be concluded that the breathing exercises helped students to experience a conscious state expansion (see section 2.7.4), which is perceived as the ability to enter and exit higher/spiritual states of consciousness (see section 5.5.4.3).

Apart from all the above benefits the most important aspect to bear in mind is that meditation has adaptive capacities and can alter brain activity. This implies that meditative practices can harness neural plasticity to alter the synapses that ultimately change the brain. Thus, adolescents can intentionally change and transform their minds through meditation; this will have a positive impact on their lives and will help to develop SQ (see section 2.10.7).

From a conceptual perspective meditation can be regarded as one of the core activities that can be implemented to develop SQ in classroom practice with relative ease.

Of further significance is the fact that meditative practices have the capacity to develop all aspects of the multifaceted nature of SQ. For example, they can induce multiple levels of consciousness that give rise to various ways of knowing, develop the core traits and mental abilities of SQ, provide the peak experiences of SQ and provide a mechanism that encourages virtuous behaviour in adolescents.

6.3.2.2 *Guided visualisation with oceanic music*

This SQ exercise, guided visualisation with oceanic music, also revealed adaptive functioning. From the findings it can be concluded that the visualisation exercise provided a vehicle to help the participants to relax in an open, non-judgemental way (see section 3.10.1). In addition, it was revealed that visualisation helped with goal setting. It can also be concluded that this type of exercise has the capacity to engender unity amongst students, albeit that this was only revealed when the participants had to find the best position to maximise the effect, which was in a lying down position. Thus, close proximity to one another, whether that person was female, male, black or white, did not deter the participants from participating in the activity. This was confirmed by the findings (see section 5.5.3.4).

One can further expand on this by concluding that most of the educational strategies that were employed in the study had the capacity to create unity within diversity. The reason for this is that the activities have the potential to activate unitive thinking. Such thinking has a uniting quality that offers individuals a broader context of meaning, which promotes tolerance; openness and acceptance, irrespective of race, gender or creed (see section 2.8.2).

Furthermore, the conclusion can be drawn that visualisation can help adolescents to focus on areas of concern in their life and to visualise positive outcomes, as was revealed in the findings (see section 5.5.3.5). In this regard the visualisation exercise was beneficial and showed how adolescents can develop social sensitivity, an SQ trait. This implies a deeper self-awareness, increased self-confidence and the ability to adjust in various life situations, which are important qualities in the life-world of the adolescent. This also encompasses the development of other SQ traits, for example the ability to reframe a situation (see section 2.11.9). Thus, from a theoretical perspective, visualisation can be very effective in developing SQ, particularly in the adolescent stage of development where these specific qualities become vital. It can also be implemented with relative ease, which implies that it will not be disruptive in a classroom context – the students can simply find a comfortable position in their seats or on their benches to do the exercise, as was shown in the findings.

6.3.2.3 *Muscle testing*

The muscle-testing exercises were implemented as a way to access the subconscious mind. The findings revealed that although such an activity may be provocative, it was very effective in providing practical evidence of multi-levels of consciousness and in understanding how to detect limiting beliefs and habits in adolescents (see section 5.5.6.2). However, it may be that such an activity is more suited to small groups than to a classroom context.

6.3.2.4 *Whole-brain integration exercise*

The main objective of this exercise on whole-brain integration was to change limiting beliefs by doing a whole-brain exercise which included visualisation and affirmations. The goal of the activity was to increase “cross-talk” between the two brain hemispheres, thereby achieving a more *whole-brained* state. This state facilitates a process that is ideal for changing subconscious beliefs that are inhibiting and limiting. An integrated whole-brain state can optimise the development of SQ and it also has the capacity to develop SQ, as it brings adolescents in touch with the deepest parts of themselves, thus developing an acute self-awareness

As the findings show, the exercise had some immediate effect on certain participants and may therefore be of value in terms of personal development (see section 5.5.6.2). More significantly, it can be concluded that it was again very effective in providing an experience of multi-levels of consciousness. In addition, it developed a sound understanding of why whole-brain integration is important for enhancing “unitive” and holistic thinking and, thus, the development of SQ (see section 2.8.2).

From a conceptual perspective, although whole-brain integration exercises have sound empirical data to support their significance in changing limiting beliefs, they may be frowned upon in educational circles. However, if teachers gain an understanding of the importance of an integrated whole-brain state for enhancing the development of this innate intelligence, and recognise SQ as the ultimate intelligence, they may take a different stance and try and find alternative ways that would more appealing and less provocative to develop the whole brain in classroom practice. The value of certain meditative practices could then come to the fore and be more readily accepted as another means to enhance an integrated whole-brain state that fosters unitive thinking. This provides a fulcrum for spiritual growth and transformation in adolescents.

6.3.3 Teachers' capacity to develop SQ in classroom practice

The participants' perspectives on whether teachers would have the capacity to develop SQ in their classroom practice varied. However, significant conclusions could be drawn. For example:

- Some teachers might be positively inclined to implement SQ in their classroom practice if they knew what it entailed and the positive impact SQ can have on students.
- Teachers will need practical knowledge in order to implement SQ.
- Teachers (and students) might find it difficult to implement certain practices (such as meditation) that could enhance SQ, especially if they do not support their belief systems.
- If teachers could incorporate educational strategies to develop SQ, they might be more effective in dealing with the moral dilemmas that South African secondary students are confronted with (see section 3.2).
- If teachers educated towards SQ they would help students to think more critically and creatively.

However, it is a well-recognised fact in the educational debate that there is a huge gap between theory and practice when dealing with the moral, religious and spiritual dilemmas in a multicultural and multi-religious secondary school context. Theoretically, it is my contention that SQ can provide an opportunity for dealing with the inclusive nature of the new educational programmes in RE. However, teachers will require applied competence, which implies foundational, practical and reflexive competence in dealing with SQ in the curricula.

6.3.3.1 *Place in the curriculum*

The participants' perspectives and opinions also differed on where and how SQ could be incorporated into the curriculum. From the findings the following conclusions can be drawn:

- SQ should be one of the components that should be addressed in LO.
- SQ could be a separate subject.
- SQ should be incorporated in every subject, with particular reference to meditation, as a result of its therapeutic nature.

- The register period should be extended by 20 minutes in order to set aside a specific time every day for the development of SQ.
- SQ should be implemented in the intermediate phase as well.

It can therefore be concluded that SQ could play an important role in the curriculum. Meditation, breathing exercises and visualisation were highlighted as effective strategies that should be incorporated into the curriculum and that would be able to foster adaptive functioning in all students, particularly in secondary school education.

More significant and with reference to the main research question (see section 1.2), it can be concluded that the development of SQ in secondary school students requires three crucial components:

- Relevant content that is designed intentionally to develop SQ traits and the core mental components of SQ: critical existential thinking, personal meaning production, transcendental awareness and a conscious state expansion.
- Experiential activities that can promote unitive thinking and adaptive functioning.
- A conceptual understanding of the efficacy of a socio-constructivist approach in the teaching and learning situation, particularly as it pertains to epistemic relativity.

Finally, from a conceptual perspective, these types of educational strategies would have the capacity to develop self-awareness, universal awareness, self-mastery and social mastery.

6.4 RECOMMENDATIONS

In terms of my main research question of the study, namely, *How can SQ be developed in secondary school students?* Conclusions were drawn that also served as a framework for making certain recommendations.

Thoughtful and creative synthesis was required to answer the main research question of the study. Accordingly, I selected certain aspects from both the literature study and the conclusions that were drawn from the findings of the empirical investigation that I deemed to be significant. Against this background, I have made the following unique recommendations for the field of educational reform, aimed at infusing SQ into classroom practice in secondary schools contexts.

The recommendations are as follows:

6.4.1 Further research endeavours in the field of SQ in education

Education reform is usually driven by sound empirical research. As this study is ground-breaking in the field of developing of SQ in education in the country, it needs to be supported by additional research that can support its significance in creating transformational learning, albeit in the intermediate or senior phase of secondary school education.

Action research may be considered as an option for teacher researchers, school administrative staff, and other stakeholders in the teaching and learning environment. It can further provide practitioners with new knowledge and understanding about how to improve educational practices or resolve significant problems in classrooms and schools when dealing with sensitive issues, for example religion and spirituality in education. Moreover, action research workshops on SQ can be undertaken for teacher in-service training with the focus on its role in addressing epistemic relativity in the curriculum within the framework of socio-constructivism.

6.4.2 The role of institutions of higher learning in South Africa

It is recommended that SQ be made an essential component of an LO module, as it not only addresses the spiritual needs of students, but also provides a vehicle for dealing with epistemic relativity in the curriculum. The NCS supports Gardner's MI theory and the study revealed that SQ is well positioned as a separate intelligence in the MI array. This provides the leverage for its inclusion in a programme or module on graduate or postgraduate level (e.g. the Accelerated Certificate in Education [ACE]).

Moreover, the University of South Africa (UNISA) is currently undergoing an extensive re-curricularisation process in order to remain in step with emerging trends in education. The Department of Psychology of Education has taken cognisance of the relevance of SQ and it

will be included as a means of addressing the religious and spiritual component in one of its modules. It is therefore recommended that other institutions of higher learning also take note of these developments.

6.4.3 Sensitising various stakeholders and gatekeepers in education

The initiatives discussed in the preceding section can provide a basis for sensitising all stakeholders, including policymakers, curriculum designers and other institutions of higher learning, to the transformative power of SQ and its function in dealing with the moral, religious and spiritual dilemmas encountered particularly in secondary school educational contexts. Once the significance of SQ in the curriculum is acknowledged and accepted by all the stakeholders in the higher echelons, it is recommended that it be cascaded to various education departments and district officials, who could then cascade this knowledge down to the schools. Curriculum designers could also consider including SQ as a component of LO.

6.4.4 Training of in-service teachers

It is recommended that a training model be designed that can serve as a possible induction programme. In this way the nature of SQ and the way in which it can deal with existential issues of purpose and meaning in the lives of adolescents and foster their adaptive functioning, can be introduced. Such a programme should include the relevance of SQ as a separate intelligence that forms part of the MI array.

Of equal importance is to enlighten teachers on the way in which SQ can be infused in certain subjects, for example languages, where poetry and metaphor form an integral part of the curriculum. The adaptive function of meditation and visualisation should also form an essential component of these training endeavours and teachers should be shown how they can easily be implemented in classroom practice. To circumvent the discomfort some teachers may feel with the concept of meditation, it can simply be referred to as a five-minute period of quietude where students are taught to do diaphragmatic breathing.

6.4.5 The importance of the LO as subject

It is recommended that LO be accorded its rightful place in the curriculum and be optimised in catering for the spiritual needs of the students, in particular secondary school students, as this component is essential in the adolescent phase of development. Although spiritual questions about purpose and identity take on important meaning in the turbulent lives of

adolescents, literature reveals that this aspect is lacking in South African secondary education and needs to be addressed.

In addition, the complexities that teachers and students are faced with in multicultural and multi-religious contexts are further compounded by the fact that the National Policy on Religion Education (2003) demands that students be exposed to other religions, belief systems and secular worldviews in RE, which is a component of LO. This further underpins the significance of SQ and why it should be incorporated in LO, as well as the way it can be used as a vehicle to deal with these tenuous issues.

6.4.6 The significant role of the LO teacher in secondary school education

LO teachers are the main conveyers of values education. However, LO teachers also often have to act as counsellors, especially when dealing with the moral predicaments that adolescents experience in real-life situations. It is recommended that, first and foremost, LO teachers should be sensitised and introduced to the adaptive functioning of SQ in ultimately dealing with all aspects of human development, which include the intellectual, social, moral, religious and spiritual development of adolescents. The LO teacher can further play a significant role in introducing SQ at school level; this can then filter down into the curriculum and ultimately benefit all students.

6.4.7 An SQ training workshop

To conclude, I have designed a two-day training workshop to show how SQ can be infused in secondary school education. The aspects that will be covered in such a workshop encompass the nature of SQ and various educational strategies that can be employed to develop SQ in adolescents. It may also be used to train policymakers, the main gatekeepers in the DoE and the district officials and LO teachers, as well as any other teacher who shows an interest in and a willingness to learn about this elusive, ninth intelligence of the MI array.




On day 1, I will provide a theoretical overview of SQ and explain why it is the ultimate intelligence that forms part of the MI array. I will prepare a PowerPoint presentation that covers these aspects. Table 6.1 provides an overview of the aspects that I will address.

During day 2, I will discuss the educational strategies that I employed in this research study and the findings and conclusions that were drawn regarding their efficacy in developing SQ in a group of adolescents at a secondary school.

In addition, I will show how other activities can be used in a classroom context to infuse SQ in the curriculum. Figure 6.1 highlights the educational strategies that I will discuss and how they can develop multiple levels of consciousness, core traits, mental abilities and virtue, as well as provide the peak experiences of SQ.

To maximise the impact of certain SQ strategies, I will demonstrate how a simple meditative practice, together with diaphragmatic breathing, can provide participants with an immediate heightened sense of awareness.

TABLE 6.1 The nature of SQ

INTEGRATED WHOLE-BRAIN PHENOMENON		SQ - ULTIMATE INTELLIGENCE			INNATE POTENTIAL
WAYS OF KNOWING	HOW IT FUNCTIONS	CORE TRAITS	MENTAL ABILITIES	VIRTUOSNESS	PEAK EXPERIENCES
Insights into multiple levels of consciousness Connected to wisdom far beyond the conscious mind Uses conscious and subconscious mind Intuition	SQ is: Concerned with the inner life of mind and spirit Awareness of ultimate values and their meaning Deep understanding of existential questions Ability to use spiritual resources to solve problems Places one in more meaning-driven context	Intuition/discernment Holistic thinking Ability to reframe Acute self-awareness Ability to face and use suffering Curiosity Mindfulness Sensitivity to purpose in life Openness Social sensitivity Visual and value-led Inner-directness Enjoys debating issues Courage to stand up to personal convictions Concern about inequity and justice Desire to make a difference Peacemaker	Looking at spirituality through the lens of intelligence For example: Critical existential reasoning Personal meaning production Transcendental awareness Conscious state expansion Leads to: Goal attainment Coping skills Problem solving skills Abstract reasoning and Inspired thought	Compassion Tolerance Wisdom Humility Showing forgiveness Expressing gratitude Grace Displaying sacrificial love Vision and value-led Openness to all truth	Awe and wonder Heightened awareness Sense of balance Connectedness Freedom and liberation Creativity Spontaneity
					
SELF-AWARENESS		UNIVERSAL AWARENESS		SELF-MASTERY	
Awareness of own worldview Awareness of life purpose (mission) Awareness of values Awareness of inner thought		Awareness of interconnectedness of life Awareness of worldviews of others Awareness of spiritual principles Experience of transcendent oneness		Commitment to spiritual growth Living your purpose and values Sustaining faith Seeking inner guidance	
				SOCIAL MASTERY	
				Wise and effective teacher of spiritual principles Wise and effective change agent Makes compassionate and wise decisions A calming, healing presence	

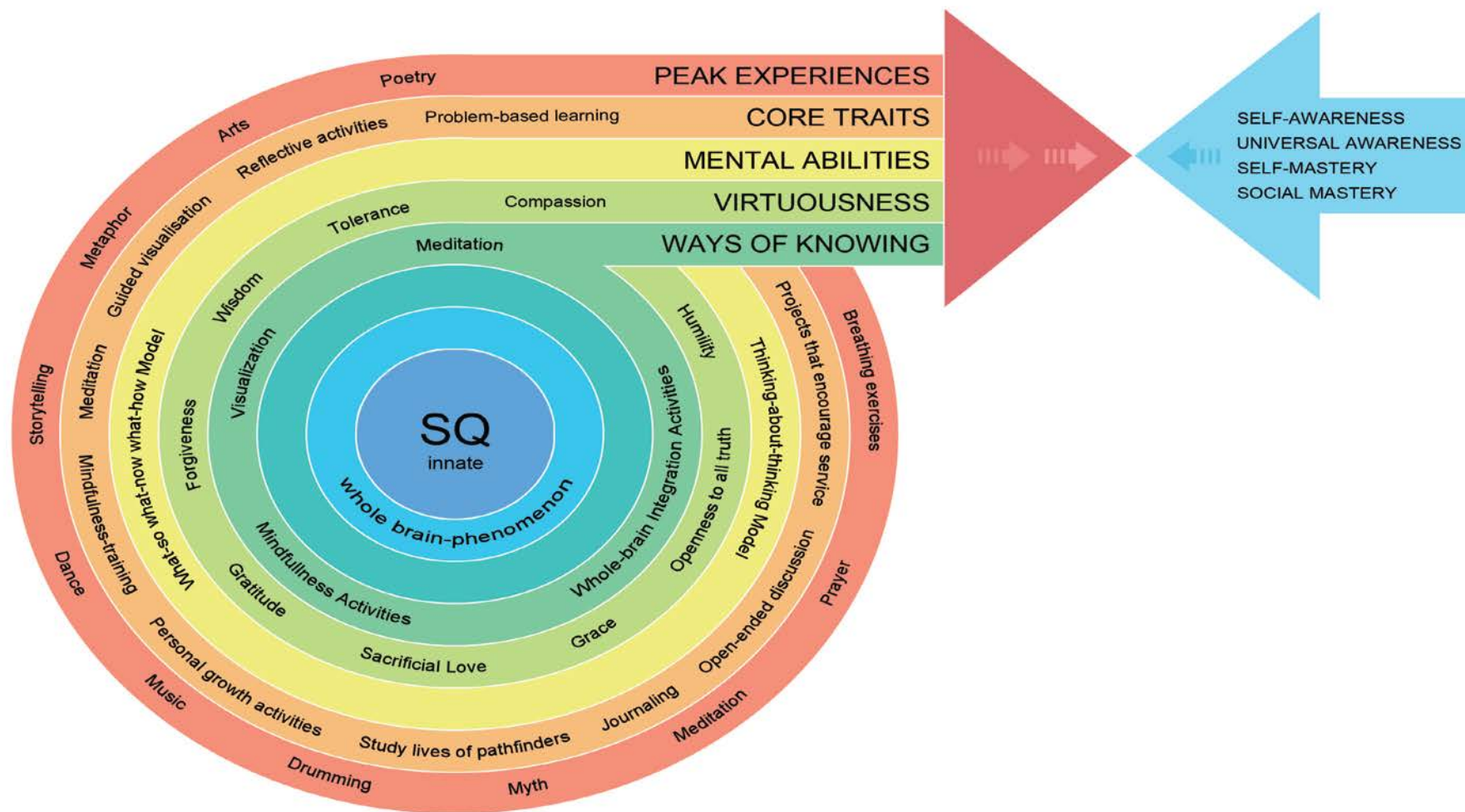


FIGURE 6.1 Educational strategies to develop SQ

6.4.8 Recommendations for further study

It became evident from an examination of the existing literature that the field of SQ remains in many ways undeveloped. Interdisciplinary research endeavours may prompt new insights into this field.

One aspect that emerged from this study is the real need to identify and agree on the concept of spiritual development if it is to be promoted in education. As a result of its multidimensionality, spirituality does not fit neatly into any particular domain of social science. It is my contention that SQ subsumes spiritual intelligence, however, a multidisciplinary approach can be significant in order to develop a comprehensive understanding of the domain and this will, in itself, be a ground-breaking endeavour.

6.5 LIMITATIONS OF THE STUDY

Time constraints were an inhibiting factor in this study. Some students could not always attend all the sessions as a result of unforeseen extramural activities or problems with transport.

In addition to the above, the sample did not include participants from religious groups other than Christianity, as was initially envisaged. This may have been a limiting factor in the research.

The reflective activities that were used as one of the data collection methods often involved deep reflection and some of the participants found them too challenging and time-consuming to do. As a result, information-rich data may have been lost.

The study focused on a small sample of adolescents that was keenly interested in the topic. However, the depth of the qualitative information that was obtained was at times difficult to analyse. For example, deciding what was, and what was not, relevant.

As final examinations were written at the end of the year (2013), there was a lengthy period before we could reconvene in January 2014. This meant that regaining momentum was challenging for both me and the participants.

Both the multicultural and the multi-religious nature of our schools and the diversity of teachers and students in our education context automatically imply that questions of a spiritual nature are still a sensitive issue, particularly to those individuals who belong to exclusive religious groups. This may be an inhibiting factor for future research.

Finally, social desirability bias could have been a limitation, as the participants may have wanted to have their responses to be viewed favourably by their fellow participants and me as the researcher.

6.6 CONTRIBUTION OF THE STUDY

It has been noted in the literature that, since 2008, publications, dissertations and theses on RE have portrayed no new research or theoretical notions as one would expect in such a subject domain. It is thus recommended that new cutting-edge research should be conducted to bridge the deeply divided understanding of what is needed in RE in South African schools, particularly in secondary school education. This thesis offers pioneering research in this regard. This study thus makes unique and ground-breaking contributions to the field of educational reform, with particular reference to the complexities that relate to dealing with different religious belief systems (including African traditional belief systems), spirituality and other secular worldviews in RE.

A further contribution is that the study showed that SQ can provide space for epistemic relativity in RE and the role played by socio-constructivism in the process.

Another important contribution of the study is that it expanded on Gardner's MI theory by establishing that SQ should be included in the MI array as a separate intelligence. This is significant as the NCS supports MI theory.

Furthermore, the study has refined and improved existing models of SQ and thus has made a significant contribution to the development of SQ in adolescents in the South African secondary school contexts.

The study also makes a unique contribution to the types of SQ strategy needed to address both the brain–mind phenomenon and the mental abilities of SQ in order to develop SQ deliberately and effectively in adolescents.

The most important contribution of the study, however, is the recommendations that have been made. These can expedite the inclusion of SQ not only in South African education but also in institutions of higher learning.

6.7 CONCLUSION

This research was undertaken out of a concern for the moral, religious and spiritual dilemmas that have filtered into many of the South African secondary school contexts and affect both the students and the teachers in optimising teaching and learning. In considering these critical issues, it was evident that the educational system in many South African secondary schools is flawed, in particular in addressing the spiritual needs of the adolescent, and thus fails to support a natural, healthy quest for purpose and meaning. It is my contention that SQ provides a vehicle for creating learning environments that are more meaning-driven and conducive to change and transformation in a multicultural and multi-religious context. Hence the main research question, *How can SQ be developed in secondary school students?*

The literature review that was conducted as a first step to answering the research question, focused on the nature of SQ and how it can foster adaptive functioning in adolescents. A case was made for developing SQ in South African secondary school contexts as a means to counteract the moral, religious and spiritual dilemmas that students and teachers face. Accordingly, educational strategies were designed to infuse SQ in classroom practice.

The literature review was followed by an empirical investigation, making use of a qualitative research approach and a case study design. Purposive and convenience sampling was adopted to select participants who were in the adolescent stage. The sample consisted of ten Grade 11 students who reflected the demographics of our country's population. Qualitative data collection included reflective activities and informal conversation interviews, and field notes were kept and all observations were documented in a self-reflective journal. The empirical investigation concluded with a focus group session and semi-structured interviews.

Findings revealed that the strategies that were selected had the capacity to develop the various core traits and mental abilities of SQ, induce multiple levels of consciousness, provide peak experiences and enhance virtuous behaviour in adolescents.

It was concluded that the content relating to the nature of SQ, in conjunction with reflective and experiential activities such as meditative practices and guided visualisation, was effective in developing SQ in adolescents. In addition SQ further provided a platform for epistemic relativity within the framework of socio-constructivism.

The study has made recommendations that include further research endeavours in the field of SQ in education; the significant role that institutions of higher learning in South Africa can play in sensitising various stakeholders in education to the relevance of SQ in South African educational contexts; the training of in-service teachers; the importance of LO as a conveyer of SQ; and the role of the LO teacher in secondary school education in cascading SQ down to school level and, subsequently, to the students. Finally, an SQ training workshop was proposed. The final sections of the study also included recommendations for further research and presented the limitations of the study.

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APPENDICES

APPENDICES	NO	EXAMPLES
Sessions	1	Outline of sessions and educational strategies to develop SQ
Letters of consent	2	GDE research approval letter
	3	Research ethics clearance certificate
	4	Proof of registration
	5	Letter to parent/guardian (Afrikaans)
	6	Letter to student (English)
Power Point presentations	7	SELF-MASTERY
Data collection methods	8	INFORMAL CONVERSATION INTERVIEW: Meditation and visualisation exercise
	9	SELF-REFLECTIVE JOURNAL ENTRY
	10	DESCRIPTIVE FIELD NOTE
	11	FOCUS GROUP INTERVIEW: Discussions around religion and other belief systems and SQ
	12	SEMI-STRUCTURED INTERVIEW
Meditation technique	13	BEING-IN-THE-PRESENT-MOMENT
Reflective activities	14	How religion and spirituality evolves: M/W/9
	15	Universal laws you cannot break F/W/3
	16	Becoming a spiritually intelligent leader B/F/1
	17	Example of THE SIX BIG QUESTIONS

**APPENDIX 1: OUTLINE OF SESSIONS AND EDUCATIONAL STRATEGIES TO DEVELOP SQ: “THE WHEN”, “THE WHAT”, “THE WHY”
AND “THE HOW”**

SESSION “THE WHEN”	CONTENT AND EXPERIENTIAL EXERCISES: “THE WHAT”	OBJECTIVE(S) “THE WHY”	RESOURCES “THE HOW”
ONE 20/09/2013	<p>Introductions</p> <p>The nature of SQ</p> <p>Core traits of SQ</p>	<p>Determine whether the participants’ reveal a form of existential readiness.</p> <p>Distinguish between, religion, spirituality and SQ.</p> <p>Understand the meaning and the significance of the core traits of SQ:</p>	<p>Power Point presentation: “What is SQ?”</p> <p>Reflective activity: Explain how you can become a spiritually intelligent leader</p> <p>Study the life of a pathfinder: President Nelson Mandela</p> <p>Reflective activity: Becoming a spiritually intelligent leader</p>
TWO 27/09/2013	<p>Developing self-awareness</p> <p>Introduction to meditation</p>	<p>Seek answers to existential questions such as: Who and I? What is my purpose in life?</p> <p>Introduce a meditative practice to quieten the mind Teach diaphragmatic breathing</p>	<p>Reflective activities:</p> <ol style="list-style-type: none"> Exploring the “Six Big Questions”. The questions were designed to help the participants become more self-aware by uncovering their deepest passion in life, their strengths and to be able to reflect on these questions without limitations. (See Appendix 17) A personality test to understand the four basic temperaments: Sanguine, Choleric, Melancholy, and Phlegmatic. <p>“Focus on the breath”.</p>
THREE 03/10/2013	<p>The power of thought</p> <p>A meditation technique</p>	<p>Understand why and how thoughts can determine one’s actions and outcomes in life.</p> <p>Introduce a meditative practice that develops capacity to controls the influx of debilitating thoughts</p>	<p>Power point: The “think-feel-speak-act” model.</p> <p>“Watch your thoughts; silence your thoughts”</p>

<p>FOUR 10/10/2013</p>	<p>Explore alternative perspectives of an issue</p> <p>Humility: A core SQ virtue</p> <p>Meditation techniques</p> <p>Visualisation technique</p>	<p>Develop the capacity to reframe a situation and view it from various perspectives.</p> <p>Understand the adaptive functioning of humility as a SQ quality.</p> <p>Introduce mediation techniques that induce a heightened sense of awareness.</p> <p>Introduce a guided visualisation exercise to enhance relaxation, self-awareness and goal-setting.</p>	<p>The parable of the prodigal son.</p> <p>“Being-in-the-present-moment”</p> <p>Guided visualisation with oceanic music</p>
<p>FIVE 24/01/2014</p>	<p>Connectedness</p> <p>Meditation</p>	<p>Develop an ability to see the connections between things and an awareness of universal connectedness.</p> <p>Understand and apply of the 12 spiritual laws that govern the universe to everyday life.</p> <p>Increase the ability to meditate for a longer period.</p>	<p>Power Point presentation: “Universal connectedness”</p> <p>Reflective activity:</p> <p>“Universal laws you cannot break”</p>
<p>SIX 03/02/2014</p>	<p>Explore multi-levels of consciousness</p> <p>Meditation</p>	<p>Understand the brain-mind phenomenon and its relation to SQ.</p> <p>Distinguish between the conscious and subconscious mind</p> <p>Practice meditation technique</p>	<p>Power point presentation: “The power of the mind”.</p> <p>YouTube presentation: Gregg Bragg (The power of the subconscious mind).</p> <p>“Being-in-the-present-moment”</p>
<p>SEVEN 13/02/2014</p>	<p>The power of the subconscious mind</p>	<p>Understand the power of the sub-conscious mind</p> <p>Access the sub-conscious mind using muscle testing.</p> <p>Change limiting belief systems using</p> <p>Apply a formula for changing your life and develop SQ</p>	<p>Power point presentation: “Self-Mastery”</p> <p>YouTube presentation: Rob Williams Muscle testing</p> <p>Whole-brain integration exercise</p>

**GAUTENG PROVINCE**
 Department of Education
 REPUBLIC OF SOUTH AFRICA

 For administrative use:
 Reference no. D2014/005
GDE RESEARCH APPROVAL LETTER

Date:	3 April 2013
Validity of Research Approval:	3 April 2013 to 20 September 2013
Name of Researcher:	Ferreira C.
Address of Researcher:	P.O. Box 392
	UNISA
	0003
Telephone Number:	012 429 2157 / 082 785 5305
Email address:	ferrec@unisa.ac.za
Research Topic:	Educational strategies for the development of Spiritual Intelligence in South African secondary schools
Number and type of schools:	ONE Secondary School
District/s/HO	Gauteng North

Re: Approval in Respect of Request to Conduct Research

This letter serves to indicate that approval is hereby granted to the above-mentioned researcher to proceed with research in respect of the study indicated above. The onus rests with the researcher to negotiate appropriate and relevant time schedules with the school/s and/or offices involved to conduct the research. A separate copy of this letter must be presented to both the School (both Principal and SGB) and the District/Head Office Senior Manager confirming that permission has been granted for the research to be conducted.

The following conditions apply to GDE research. The researcher may proceed with the above study subject to the conditions listed below being met. Approval may be withdrawn should any of the conditions listed below be flouted:

Making education a societal priority

Office of the Director: Knowledge Management and Research
 9th Floor, 111 Commissioner Street, Johannesburg, 2001
 P.O. Box 7710, Johannesburg, 2000 Tel. (011) 355 0506
 Email: David.Makhado@gauteng.gov.za
 Website: www.education.gpg.gov.za

UNISA



Research Ethics Clearance Certificate

This is to certify that the application for ethical clearance submitted by

C Ferreira [5866480]

for a D Ed study entitled

*Educational strategies for the development of Spiritual
Intelligence in a South African secondary school*

has met the ethical requirements as specified by the University of South Africa
College of Education Research Ethics Committee. This certificate is valid for two
years from the date of issue.

A handwritten signature in dark ink, appearing to read "CS le Roux".

Prof CS le Roux
CEDU REC (Chairperson)
lruxcs@unisa.ac.za

18 July 2013

Reference number: 2013 JULY/5866480/CSLR

APPENDIX 4 PROOF OF REGISTRATION



FERREIRA C MEV
91 SOETDORING KOMPLEKS
FAERIE GLEN
0081

STUDENTENOMMER : 0586-648-0

NAVRAE TEL : 0861670411
FAXS : (012) 429-4150
ePOS : mandd@unisa.ac.za

2014-04-11

Geagte Student

Ek bevestig hiermee dat u vir die huidige akademiese jaar soos volg geregistreer is:

Voorgenome Kwalifikasie: DED(SIELKUNDIGE OPVOEDKUNDE) (98406)

KODE	VRAESTEL	S	NAAM VAN STUDIE-EENHEID	GEWIG	TAAL	VOORLOPIGE EKS.DATUM	EKSAMENSENTRUM/ (PLEKNAAM)
---	-----	-	-----	-----	-----	-----	-----
Studie-eenhede geregistreer sonder formele eksamens:							
@ TFPSE05			D ED - SIELKUNDIGE OPVOEDKUNDE	0.720	E		
TFPSE05			D ED - SIELKUNDIGE OPVOEDKUNDE	0.720	E		
@ Eksamen oorgedra vanaf vorige akademiese jaar							

U word verwys na die "MyRegistration" brosjure in verband met gelde wat verbeur word by kansellasië van enige studie-eenhede.

SALDO OP STUDIEREKENING: 0.00

Die uwe,

Prof M Mosimege
Registrateur

0116 P 00 0



University of South Africa
Private Bag 196, Midrand, 2010, South Africa
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Telephone: +27 (0) 11 429 4111 Fax: +27 (0) 11 429 4111
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APPENDIX 5: LETTER TO THE PARENT/GUARDIAN (AFRIKAANS)

TOESTEMMINGSVORM VIR OUIERS VIR LEERDERS ONDER 18 JAAR

Beste Ouer/ Voog

Ek is 'n doktrale student in die Sielkundige Opvoedkunde aan Unisa. Ek stel belang in die relevansie van geestelike intelligensie in die bevordering van menslike uitnemendheid wat die intellektuele, emotionele sosiale en geestelike behoeftes van adolossente insluit. Daar is verskeie perspektiewe van geestelike intelligensie maar vir die doeleindes van my studie kyk ek daarna deur die lens van "geïnspirende denke". Deelname aan die navorsing sal jou kind in staat stel om hom/haar se probleemoplossingsvaardighede, abstrakte denke en lewensvaardighede, asook 'n besef van eie identiteit en doel in die lewe te ontwikkel. Ek wil graag jou kind uitnooi om aan die navorsing deel te neem.

Die Gautengse Onderwysdepartement het reeds toestemming verleen vir die navorsing, waaraan Graad 11 leerders deelneem. Alle deelnemende leerders sal ses twee-uur sessies na skoolure bywoon op dae en tye wat almal pas, waartydens hulle spesifieke aktiwiteite sal kry om te doen. Addisioneel sal daar groepbesprekings wees om hul ondervindings aan te teken. Van deelnemende leerders sal ook verwag word om daaglik 5-10 minute van hul vrye tyd te gebruik om 'n dagboek by te hou waarin hulle aanteken wat hulle geleer het.

Daar is geen risiko's verbonde wat bekend is nie. Jou kind se naam asook die van sy/haar skool sal geheim bly. Deelname is vrywillig en daar is geen vergoeding verbonde nie. Jy kind se deelname mag op enige stadium gestaak word indien hy/sy so voel. Die resultate van die studie mag in 'n akademiese tydskrif of vergaderings bekend gemaak word.

Vul asseblief dan die vorm in indien u bereid is dat u kind aan die navorsing deel te neem.

Hierdie studie word onder die leiding van Prof Salomé Schulze aan Unisa (Departement Sielkundige Opvoedkunde) gedoen. Kontak asseblief vir my of Prof Schulze (Schuls@unisa.ac.za) indien jy enige navrae het.

Dankie.

Cheryl Ferreira Handtekening: _____ Datum: _____

E-mail: ferrec@unisa.ac.za Tel: (012) 429 2157(H) Sel: 0827855305

OUERTOESTEMMING VIR DEELNAME AAN NAVORSING

Ek, _____, bevestig hiermee dat ek die bogenoemde voorwaardes met betrekking tot die navorsing wat aan my verduidelik is, verstaan, en dat ek toestemming gee om my kind aan die bogenoemde navorsing te laat deelneem.

Handtekening: _____ Datum: _____

APPENDIX 6: LETTER TO THE STUDENT (ENGLISH)

STUDENT UNDER 18 YEARS CONSENT FORM

Dear student

I am a doctoral student in the Department of Psychology of Education at UNISA. I have a special interest in the relevance of Spiritual Intelligence in promoting human excellence which includes the intellectual, social, emotional, and in particular the spiritual needs of adolescents. The Gauteng Department of Education has given permission for the research which involves Grade 11 students. I would like to invite you to participate in the research.

All students that participate will attend 6 two-hour sessions after school hours, on days and times that suit everybody, where they would be given specific activities to do. In addition there will be group discussions that will be conducted to record their experiences. Students who participate will also be expected to use 5-10 minutes of their free time on daily basis to complete a diary/journal to reflect and record what they learnt.

Participating in the research will also enable you to improve your problem solving, abstract reasoning and coping skills and to develop a clear sense of identity and purpose in life.

There are no known risks involved. Your name and the name of your school will be kept a secret. Participation is voluntary and unpaid. You can also stop your participation at any point. The results of the study may be published in a scientific journal or presented at a meeting.

Please complete and sign the form below to indicate if you want your child to participate.

This study is conducted under the supervision of Prof Salomé Schulze at UNISA (Department of Psychology of Education). Please feel free to contact me at ferrec@unisa.ac.za or Prof Schulze at Schuls@unisa.ac.za for any questions you may have.

Thank you.

Cheryl Ferreira Signature: _____ Date: _____

E-mail: ferrec@unisa.ac.za Tel: (012) 429 2157(w) Cell: 082 785 5305

STUDENT CONSENT TO PARTICIPATE IN THE STUDY

I, _____ herewith confirm that I understand the above conditions of the research which have been explained to me and that I agree to participate in the above mentioned study.

Signature: _____ Date: _____

WE ARE *NOT* VICTIMS OF OUR GENES!!



SLIDE 1

new advances in physics and biology

*beliefs control our biology,
not our genes!*

*leads us to a future of
hope*

SLIDE 2

*Processes an average of 4 billion bits of
information per second*



SLIDE 3

THE CONSCIOUS MIND

- Sets goals and judges results.
- Thinks abstractly.
- Time-bound: is past and future focused.
- Short-term memory: About 20 seconds in the average human being.⁵
- Limited processing capacity: 2,000 bits of information per second.
- Capable of managing just a few tasks at a time.

SLIDE 4

THE SUBCONSCIOUS MIND

- *Habitual*: Monitors the operation of the body, including motor functions, heart rate.
- *Knows the world through the five senses*.
- *Long-term memory*: Stores past experiences, attitudes, values and beliefs.
- *Timeless*: Focuses in present time only. Uses "past" learning experiences to perform "current" functions, such as walking, talking, driving a car and so on.

SLIDE 5

***It's like a computer hard drive with
outdated programmes***



SLIDE 6

free your mind from the prison of limiting beliefs



SLIDE 7

communicating with the subconscious mind

The subconscious controls muscle movements.

It directs a complex set of electrical signals to the right muscles at just the right time to perform a task.



SLIDE 8

Muscle testing way to communicate with the subconscious mind

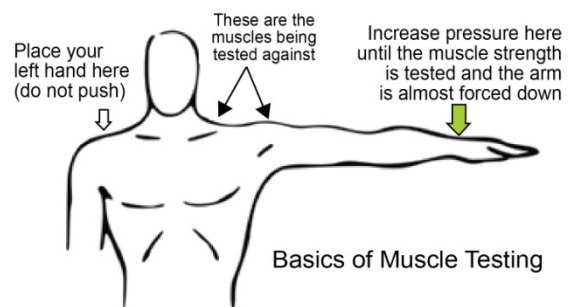
electrical signal is affected by our thoughts a stressful thought... the signal weaker



results in a weakened muscle response!!!

SLIDE 9

THIS IS HOW



SLIDE 10

THE TWO BRAINS

LEFT BRAIN

Uses logic
Detail/Order
Facts/Rules
Words and language
Maths and Science
Past orientated
Reality based
Practical

RIGHT BRAIN

Sees big picture
Uses felling
Believes and appreciates
Music/Art
"Can get it"
Spatial relations
Present and Future orientated
Risk-taking
Fantasy and imagination

SLIDE 11

BECOME WHOLEBRAIN!!

increase "cross-talk" between the two brain hemisphere



whole-brained state

ideal for changing subconscious beliefs

maximise your full potential

SLIDE 12

APPENDIX 8: INFORMAL CONVERSATION INTERVIEW

INFORMAL CONVERSATION INTERVIEW: MEDITATION AND VISUALISATION

Date: 10/10/2013

I edited this informal interview and only included the meditation (with diaphragmatic breathing and the visualisation exercise). The other two meditation techniques were discussed in Section 5.5.4.3)

I	How did you experience these activities today? Lets' first talk about how you experienced the meditation together with the breathing.
F/B/1	Meditation makes me calm especially that breathing exercise
I	Anybody else? ...
F/B/2	For me it is like most of the time I walk always around with this noise in my head and it made my thoughts quieter.
M/W/9	I think it will help me to concentrate
M/W/8	I agree with him but I also feel more peaceful
M/C/7	The breathing exercise helped a lot. After a while I became calm...like it was like peaceful. It helped a lot...it's like suddenly you don't worry
F/W/3	I think it's the breathing that helps as well.
M/W/10	I think if you do the breathing exercise before you write a test it will help a lot.
I	OK it sounds if you all enjoyed the meditation exercise and that it had a positive effect on you. Now let's talk about your experiences you had during the visualisation exercise.
M/W/9	Yes the visualisation helps you to think about what you want, what you think, it's also like meditation, it helps you calm down almost and focus a bit more on stuff you want to think about.
M/W/8	The visualisation exercise helps you realise what you have and what can you appreciate in life and what can you achieve and what's your goal basically

F/B/2	Yes. The visualisation, I think it opens your mind to the possibilities of your future and you can visualise where you want to be
F/W/3	For me just, it just opens up your mind, it's like an empty feeling and you just focus on the music and you picture certain scenery but then it just clears everything
M/B/5	That's sounds good. Anyone else?
F/W/4	It's an image I see often, that's the thing, like after I listened to that, then you just see what you pictured when you were in this visionary
M/W/9	I think if you can change the scenery to what you want, but it mostly help me to calm down when I do visualisation. The sound of the sea also calmed me.
I	In what way can these exercises help you to become more aware of yourself?
F/W/4	It quiets your mind down enough so you can speak to who you believe in and you know, maybe if you get it quiet enough maybe you can hear someone speaking back
F/W/3	I remember you said that it takes certain steps to access your spiritual mind, so I think this is an extra step you need to have in order to access your spiritual mind, it's a necessity in order to reach that higher level. I think yes it helps for that as well

APPENDIX 9: SELF-REFLECTIVE JOURNAL ENTRY

SELF-REFLECTIVE JOURNAL

DATE: 11/10/2014

Educational strategy: Guided visualization with oceanic music

This entry was built on a descriptive field note that I made after session four on 10/10/2103 where I observed a very significant aspect of this study. It relates to one of the core traits of SQ: Celebrating diversity. I preferred to use the term, unity in diversity, as it more aptly describes what I observed in the session as a consequence of the visualisation exercise.

This was a very exciting day! The participants were really captivated and I think they wanted to experience the guided visualisation exercise in every sense of the word! I think the two meditation techniques also could have contributed to this. By now the participants seemed to believe that any other exercise of this kind will have some effect on them. I think the heightened sense of awareness that they experienced contributed to this. Still I did not expect so much enthusiasm. Being a 20 minute visualisation exercise I was a bit concerned that we may not have enough time to do it in this session. I was worried about those that had to take a taxi to get home. But they had no problem with the fact that two hours had already past. (M/B/5) has to always leave by half past three to be in time for the taxi. But today he didn't seemed to care. I wish I could have found a way for all of them to lie down, but the floor was too dirty and very dusty. But I think by getting them to lean back as far in their chairs as they could, seemed to be just as effective to practice visualisation in a classroom context. I must remember that when I get to chapter six. But this is when things became very interesting. I observed that two students (W/M/9 and B/M/5) immediately got up and pushed two desks together to enable them to be in a lying position. And then (F/B/2) promptly got up and went to (W/M/9 and B/M/5 and told them "to move up" because she also wanted a space to lie down. She is such a sweet person but can be quite assertive when she wants to be. But in this case I think she wanted the gain the best from the experience in a lying down position. More significant was that she positioned herself in the middle of the two male participants. And then two other participants (F/B/1 and M/C/7 decided that they would follow suit in order to also derive maximum benefit from the experience.

M/C/7 is also the participant that had suddenly moved to the front desk next to F/W/4 to have the best view of the computer screen and the power point and YouTube presentations.

It seems that the impact of the various educational strategies have the capacity to outweigh all differences especially when it comes to race and even gender and create unity in diversity. In this case the visualisation exercise illustrated this well. I will be more aware of this in subsequent sessions.

APPENDIX 10: DESCRIPTIVE FIELD NOTE

DESCRIPTIVE FIELD NOTE: M/B/6

According to Bogdan and Biklen (1982), the nature of a descriptive field note encompasses various aspects, such as participants' background, details about their appearance, style of talking and the nature of a researcher's relationship with them. I referred to this kind of field note in 4.5.2.3. I decided to include this type of field note as an appendix as it illustrates how one participant (M/B/6) valued the study and in my opinion, was one of the participants who gained the most out of the sessions. I have often cited him in the findings.

Before I started with the session the school guidance teacher afforded me an opportunity, during school hours, to introduce myself and give the participants a brief overview of what SQ entails and what they can expect to learn in the sessions. From the outset (M/B/6) was very keen and interested in SQ and came to speak to me after the period. My first impression was that he must be the youngest in the group because of his stature. I was surprised to hear later that he was 19 years old. Although he seemed shy there was an endearing side to him and his style of talking was unique. For example: *"I need to confess"* or *"my grandmother doesn't do things in the Christianic way"*.

Our first discussions centred on his vision to become a business man, (like his uncle) and he wanted to know if SQ would help him. From then onwards he started to confide in me sharing personal aspects of his background and his admiration he had for his uncle who was a source of inspiration in his life. He also once commented that he thought his uncle has a high SQ because he does such a lot for the community and that he would also like to do that one day. He also told me that he was an only child and seemed to come from a very close-knit family.

However I did notice that he was initially very withdrawn in the group. As time went on he started to open up and give brief glimpses of his thought-provoking insights, although he never handed in any reflective activity that they were required to do. When I once asked him about this he said that he preferred to speak about things; he can't always express himself in writing. In spite of this, the nature of our relationship gave me many opportunities to probe and try to gain additional insights that related to my study. After session four he gave his views in general about the teachers in the school, which I cited in the findings (see section 5.5.7.3), but also pointed to one teacher that impacted on his life.

I wrote this in a field note on 10/10/2013, immediately after our conversation. There were certain phrases that I remembered that also depicted his unique style of talking.

B/M/6 told me about a specific teacher today that taught business economics at the school. He said that the students could ask him any question *"that pops into your head"*. He also referred to this teacher as *"mind-blowing"*. Very significant was that he believed he was very *"self-aware"* because when he resigned he told the students that he was leaving because he wanted to *"improve"* himself and that right then he was not at a level that he wanted to be. He further highlighted that he thought that this teacher *"must have a high SQ"*.

APPENDIX 11: FOCUS GROUP INTERVIEW

PART OF THE FOCUS GROUP INTERVIEW:

Date: 18/02/2013

I selected this section of the focus group interview for the following reasons:

1. It elicited lively debates where the participants felt comfortable to express their perspectives and opinions about contentious and sensitive topics in a way that revealed epistemic relativity.
2. It reveals the participants curiosity about other belief systems and depicts a growing awareness and openness towards other truths: a SQ quality that Sisk (2008) describe as a peak experience that encourages liberation and freedom.
3. More noteworthy, most of the participants were able to discern the importance of SQ within the framework of their own belief systems.

I	Let's talk about religion and other belief systems and see how they are related to SQ.
M/W/9	Ok mam but I first want to ask... referring to (F/B/1) a question because when we started the SQ class F/B/1 said she is Catholic. What do they do, what do you do in your Catholic church on Sundays and who preaches to you?
F/B/1	We have a, Ja with Christians you don't have a pastor, with Catholics you don't have a pastor, you only have a priest, right, and it's basic reading from the Bible and then you Hail Mary's and what not and you, after reading from the Bible the priest will then elaborate and that's when, after the reading he tries and implements that reading in to each and every ones everyday life, and then we have our communion and it's very formal, it's not happy clappy or .. it's not like that, it's very
F/B/2	Hey, watch out. I'm a happy clappy (laughing)
F/W/3	Is your religion very strict?
F/B/1	...Ja it's rituals, it's strict, it's not a..., when you go to church you're there to pray and be humble, it's not, it's not like the Christians, that's the thing... it's very different
	It's interesting that you view Christians different to Catholics. What do mean by that?
F/B/1	Christians from Catholics.. Ja.. I always thought we were one and when people used to ask me if I am Catholic or Christian I'd be like... what's the difference? But then, Christians don't have a rosary apparently
	What is the significance of a rosary?

Curious
(CT of SQ)

Comes from a
charismatic
denomination

Symbolic system-
Component of SQ

Shows ignorance and
refers to another symbolic
system with reference to
the "rosary"

F/B/1	It's like prayer beads. We believe that, Mary – the mother of Jesus, has a motherly figure that if you wanna speak to Jesus you can ask her to like sort of send the message ... so the reason why I have the rosary is to tell Mary, this is my problem, please tell your Son to help me with my physics paper on Monday. We pray through her, not to her, but through her, she's like the messenger and we feel that she's always open and she's the one you talk to if you need something to be done, if you want to thank Jesus, she's just the messenger, the liaison between the two..
F/W/3	So who do you think the Christians pray to?
F/B/1	Oh we always pray to...that's the thing, we have, we believe that God is in three, He's your, it's Jesus, it's God and the Spirit, the Holy Spirit, that's why when we do the sign, it's in the name of the Father, the son and the Holy Spirit, we believe that He is in three. So you can pray to your Holy Spirit, you can pray to Jesus, you can pray to God, but at the end of the day, it's complicated but it's one, that's the question since I was young and we had like the ... (unclear) school and it would be like, who do pray to, why, is it three people, is it, how does it really work? But nobody really has an answer to how it works, but it's one person, it's one, the Holy Spirit, the Father and the son is one.
M/W/9	It's the same but I think maybe, it's the same, it's three different, different maybe as you want to call it people, maybe, but just now when I thought of it, I think I believe that it's one entity... maybe three personalities, maybe three different figures, but one entity
M/B/2	The way I was taught.
F/B/1	The thing is with, with me, with Catholics, you're not really, I don't want to say aloud but you're not really aloud to question, that's the problem, because we believe in the Bible it's said that, I think it was Paul, he built the first church and God said this is the first church and you should believe that this is the first religion, so we're not really aloud to question, but why is there this, why is there that? So that's why I don't really want to go into other religions and try and understand how they do stuff. I know it's very silly to be small-minded and believe that this Catholics are the only religion in the world, but it's just how I was raised.
I	In what way can you relate SQ to religion?
F/B/1	I don't see SQ as a religion, I see it as a way of understanding, I see it as a way of changing your mind. It links to my religion, you can have SQ within you religion. But it will always link to God, it's always linked to God
B/M/6	You said that you pray to Mary to go to Jesus, but the way I was taught is to pray to Jesus to go to God, kinda like that...
W/F/3	But you see the way I saw it now or the way I was raised, the way I was taught was that...when you pray to Jesus, you're talking to God, the Holy Spirit is the messenger from yourself to Jesus to God, but it's one process, you talk straight through Jesus
M/W/8	Because it's in the Bible how Mary's story goes and then from that

Explains significance of a rosary (Symbolic system)

Curious (CT of SQ)

Draws connections shows insight

Refers to exclusive tenet of Catholicism

Implicitly draws distinction between religion and SQ

Shows different perspective

Reveals similarity and insight

	moment Jesus was born, Mary is not actually there again.
F/W/3	It doesn't mean Mary isn't...Mary is flesh and blood that's why I understand why you guys use a to speak through her because she was flesh and blood and she gave birth to Jesus, so I do understand why you guys...
F/W/1	No but what I'm asking is what do you mean she's not there again?
M/W/8	I meant that Mary gave birth to Jesus. after that...
F/B/1	...she was nowhere to be seen?..(laughing)...Is that what you think?
M/W/8	Something like that
F/W/1	Go read your Bible, son
I	But can you see how many different perspectives there and in a class there are Hindu's and Moslems or even Buddhists and they can have another belief system.
F/B/2	I think that's with me, I've just, one is you tend to believe that your religion is the one, that's why like when you bring something up like is it's difficult, no immediately. This is how it is, cause that's how I believe.
I	But don't you think when you speak about SQ it makes things easier?
F/B/1	Yes, because I, like I said, I link it to religion so yes
F/W/3	That's the unifying factor.
F/M/9	Ja, I think what she means is that we...our religions all have SQ it's just how you live it.
I	You said that very well. But let's talk about other belief systems.
M/B/5	I think M/W/8 once said he was interested in the African traditional culture. Can you tell us a bit about it?
M/B/5	Silent
M/B/6	(Responding on his behalf)...Well you see in our cultures we are Christians but some of the children...like the black children believe in their... well their own cultures...but it's something nobody talks about at school.
	In what way? M/B/5 can you tell us more about it? (wanting to draw him back into the discussion)
M/B/5	Yes we do. (He still doesn't offer any information)
M/W/8	Ja, I'm very interested in that.
M/B/6	We don't follow traditions, but in marriages we do. The only traditions we follow... For example, labola where your uncle visit the other uncles to meet in the middle.. unclear.. but mostly the husband has to pay the other family
I	Give us some more examples?
M/B/6	When someone get's buried. For us, tradition, we have to take the corps and put it in that person's room and the husband or the wife, someone close to them, has to stay for the whole night with him. For example if my father dies, the wife has to stay in his room with him

Different perspective

Indignant. Clings to own dogma

Unwilling to enter a discomfort zone

Understands nature of SQ

Reveals insight and ability to look at religion through the

Uncomfortable to speak about African traditional beliefs svstem

Unwilling to enter discomfort zone

Curious (CT)

M/W/9	For how long?
M/B/6	Until the funeral. It's normally one night.
M/W/8	What does the beads mean? Why did that ... (referring to a black girl) wear beads around her neck the other day?
F/W/3	Ja I've seen that before.
M/B/6	I think in her tradition you have to wear a specific necklace or something, or either a dead person, a family member who passed away, I think, I believe it's something like that, but can be different with others
I	And many African students in the school, would they would all understand it?
M/B/6	Most of us will. (M/B/5 nods)
I	What about other religions? Are there any Moslem's in the school?
M/W/3	Yes there are a few.
M/B/6	Well I have friend who is Moslem and he can't express his religion, because he was complaining about it last year and the teacher almost got fired for it...
I	Why?
B	Because a prefect told the principal what the teacher said
I	What did the teacher say?
M/B/6	The teacher suggested that the Muslim person just go outside and quietly pray for their religion or do it in their traditional way and then come back to the hall for other things but the prefect just didn't understand it
F/3	Yes me too. She sort of told him to leave
B/6	Basically he had to, for example, do his traditional way quietly without anyone noticing, but we tried to include him with his culture.
	Do you think if teachers new how to develop SQ it will help them to deal with other religions in the class?
M/W/3	I think so but I doubt the school would allow that, cause I think, not to speak badly about the school, but it's like a prison where you can't speak freely
I	These were very interest views that were raised. But let's wrap up, we need to still talk about a few other things.

Explains symbolic meaning

Opens up a bit

Feels marginalized in a school that exclusively uphold Christian faith – teachers allow no room for epistemic relativity

Teachers not always willing to redefine their role, especially in support of the new educational programmes

Does not believe school provides space for epistemic relativity

APPENDIX 12: SEMI-STRUCTURED INTERVIEW: M/C/7

A	Because his brain became...it...changes. I'm sorry I forgot mam.	Shows understanding of neuroplasticity of the brain. (See section 2.10.2)
I	Well yes that's true because he meditated on compassion. Can you remember?	
A	Yes...(silence)	
I	Can you think of qualities that you can take from your religion that will increase your SQ?	
A	(Thinking) To forgive...ya... and love your neighbor...and having compassion like that monk (sudden insight)	Universal values (UV) (See section 2.11.2)
I	What about forgiveness. Have you learnt to forgive?	
A	A lot of it mam, especially with my brother man, cause him and I are very close mam, but we're always arguing and, cause in the holiday, yes I wanted to mention this, in the holiday, like my best friend, we had a big argument and I was wondering what, we've never had such an argument, like why is this happening. We go back to school, and the classes started, we've become, I thought about it, I was actually glad that we had that argument, because I realised that we're both different, not the same and knowing that, seeing my mistake in that argument has made me reflect and then and it has taught me not to be that kind of person. Yes like I'll avoid an argument cause, like with my friends at all cost now	CT of SQ Different perspective (RF) (See section 2.11.10)
I	Are there any of these virtuous that you would like to develop in time?	
A	Ya.. I think compassion is important...to have compassion.	
I	What does compassion mean to you?	
A	Hey mam that's a interesting one. I think compassion... is like love but it's more... to me its more	Understands that giving expressing to UV unlocks mental capacity (See section 2.7)
I	Why do say so?	
A	Well, you can see when say a person has compassion. It shows. It shines out of...of a person	
I	That's a very interesting perspective. Now I'm going to move on because we still have a lot to discuss	Discerns CT of SQ - Led by vision and values (See section 2.11.2)
I	Let's talk about the life of Nelson Mandela. Why do you think h	
A	I think because he was like a vision...he had a vision to free our country and he gave up everything to serve. Oh ya...I remember mam said he wasn't scared to stand up for what he believed in...even if he went to jail for it. In the end it was the right way because he had a bigger picture...how can I say...he wanted to free the people	Discerns CF of SQ (Holism) (See section 2.11.5)
I	That's true he was able to see the bigger picture. Now let me take you back to second session. We did some activities about knowing yourself. We discussed the six big questions and had some lively discussion. What did you learn about yourself?	Discerns CT of SQ - Capacity to face adversity (See section 2.11.7)
A	Yes mam I've been shocked hey...many times since I've been here. I've learnt a lot and what I actually focused on while I was in class, was trying to find out who am I and find out what I want to do in the future but also while finding out, I learnt that .. I had this dream of having like my own lodge or something, having a lodge or a hotel, I	Discerns CT of SQ (SW) (See section 2.11.1) CT of SQ Sense

CT of SQ. Sense of purpose and direction (See section 2.11.12)	wasn't sure yet, and it's always been at the back of my mind, but I wanted to know like why. How is this going to help me? What am I going to do to get there and the activity was all about visualizing you are in that position already, so when I was doing that exercise I learnt that it's not just because of the subjects I have...like I do maths...pure maths you know not maths literacy it's... but its more because I'm like a people's person, I like interacting with people and I'm not.. it actually helped me a lot in that thing I want to go into.
I	So it seems you have a clearer picture of who you are and what you want to do. How does this relate to knowing your purpose? What really matters in life to you?
A	Ya like I said I want to work with people and and mam said you purpose is like your passion. And those questions got me thinking. It helped me to really know my passion. But...what was that questions again. (I repeated the question again...what really matters to you?). Ya it just reminded me, uhm...how can I say...like if I got passion for something I do I will be happy...actually mam I like helping people like in the holidays I worked in the SPAR...and my supervisor noticed that I was different...he said I'm good with the customers...I think this course is helping me I think I can make people like happy oh yes what that test again...I was the same as (F/B/2) what do call that again?
I	I think you're referring to the four types of temperaments
A	What was it again?
I	Sanguine...which are more outgoing people, extraverts, and a people's person so you're on the right track
A	Ya but I also have the other one you know the one that most of the group have
I	Yes, the melancholic temperament...they are the deep thinkers and creative and philosophical. These are some of the qualities do you recognise these qualities in yourself?
A	That's my problem mam I'm think too much... my mind is always racing...I struggle a lot with that... but I think I'm also philosophical because I always question things...I think that's why I like SQ it makes you think about things and look at things differently. But the Sanguine, I've been thinking about that personality, cause I spoke to my friend about this today, cause like these teachings, I don't like, I just try to tell them, cause he asked like what am I doing in this class and I've been telling him that, when I just spoke to him I said like I think he's more of a, he's also, I think he's mostly a melancholic
I	That's good that you can discuss these things with you friend. But in what way do you look at things differently today
A	It's like I look at people differently. Like my mother. We fight a lot. She thinks I'm lazy. She's always on my case (laughing). But I know she had a hard childhood and she works very...for us. And the other day we had a fight again and I did that exercise...I think mam told us that we must pause and look at the situation. And I did that and I stopped fighting with her and then...I became positive. It helped me a lot.
I	So are you able to see your mother in a different light?
A	Yes I suppose sometimes. It's not always easy. But I think things will change in future. I'm

Remembers.
(See section 5.5.1.2)

Recognises primary and secondary temperament in himself

CT of SQ -
ReF (See section 2.11.10)

	getting more in control of myself.
I	I'm very glad to hear that. But let's move to some of the activities we did in the third session. Let's start with the meditation exercise.
A	Shoe mam. That was amazing. In the beginning I struggled a lot. I couldn't stop the thoughts that was coming in my mind... but the breathing exercise helped a lot. After a while I became calm...like it was like peaceful.
I	Has it helped you in other areas?
A	What I've learnt is that I wasn't in a good space, can I say in that way, like not I wasn't aggressive, I was stressed, I think it has to do with stress and a lot of disappointment. First of all and I also couldn't like focus on specifically that I want to do or like. I think I also put many people before my interest. It was like a burden on me was ...it never went away but, like it was just there. It came from, it's mostly from my mother's side, cause she hasn't been in a very good space, I think that there plays a role in why I got like this, but when we did the activities, I changed my thinking And then after a while it never bothered me anymore. I think when we did meditating each time we started helped with that. But for a while and in the holidays when we stopped the classes it came back again...and I was wondering what's different today...
I	It sounds as if you were deeply reflecting about it?
A	Yes reflecting, and I'm like why am I thinking about this, like a lot of things mam so that burden actually came back. I don't want to call it a burden but it's like that feeling of I don't know, it's not depression, it's all those things together, so I got that feeling again. It's only now that I think about it, but when we started classes again, it wasn't there anymore.
I	Why do you think that happened?
A	(Long pause) I think it's like the things you teach us...how are thoughts affect us and how we change it. I think the meditation again. What was a shock to me when we did that other meditation...we must focus on our bodies. I felt my feet...how can I say...like... tingling. And when you said we must focus on all the sounds I heard so many sounds...like the noises...I remember hearing the cars...
I	At that time did you think of anything else?
A	No...I just like focused on the sounds even when (W/M/9) moved the chair. I think he was trying to sit up straight but the chair moved and it sounded loud.
I	So at that moment you were in the present. Remember...the feeling of "being in the present moment". It sounds as if you really experienced that moment without having any thoughts that were bothering you.
A	Ya...it was amazing feeling
I	How did you experience the visualisation exercise?
A	That was my best one.
I	Why do you say that?
A	Well firstly it...started with the sea...the sound of the sea really calmed me. It felt as if it was

Benefited from exercise

Capacity to reflect: Core mental capacity (See section 2.7)

Benefited from 'being-in-the-present moment' technique

Visualisation most effective technique (See section 3.10.1)

	going from side through my ears or going...I don't know how to explain through...maybe my brain. And when we did the two exercises about, especially the one where you can change your subconscious mind
I	Do you mean the whole-brain exercise
A	Yes the whole brain activity of using your left and right brain, we also spoke about, the DNA facts you gave us, were also very interesting, that guy, I don't know what's the guy's name
I	Which one, Bruce Lypton? About the biology of belief?
A	That other guy
I	Rob Williams?
A	Ya he showed you how you can change your subconscious mind. Wow mam that was very interesting to me. You know how you can change your brain with your thoughts and that YouTube we watched of the subconscious mind...you know... how powerful it is. I'll never forget that.
I	Have you practiced that?
A	Yes mam... I did it... not every day.
I	Do you remember how to sit in the whole-brain position?
A	Yes mam, I put my right leg over my left and then this way (Showing how crosses his hands)
I	That's right! Good and then?
A	And when I did it, I remembered you said we must think about something we want to change, you know the things that you think about that damage you...how can I say?
I	"I can't messages"?
A	That's what I thought about...mam said you must just say three words to change your subconscious mind
I	You mean those "I can messages"?
A	When we did that, when I did the exercise I kept saying those words, Like "I am happy and successful" but my mind kept saying it's like it's not true. And when I carried on saying those words the voices from my mind became quiet like quieter and it was just a wonderful experience mam and through that like it's... I don't know how to say it, I don't want to be like, cause the last thing was about me making money and what's good for me but now I know that is not going to make me happy. I want to be happy like that Buddha guy
I	So you know what to do now. You can use all those activities, meditation, visualisation, affirmations and they will all help you. It takes a lot of practice, ask me it's not always easy but over time it works. And you're so young I think if you practice every day you will be like that Buddhist monk when you're my age!
A	Laughing...ya I want that... and living in the present actually gives you that feeling of there's nothing to worry about.
I	So you try to live in the present
A	yes mam, the person I am right now, sitting here right now I feel I'm more in touch
I	Are you more self-aware?

Power point and You Tube presentations - (Specific content) huge impact

Able to do whole-brain integration exercise

Knows how to practice affirmation to change subconscious mind (See section 3.11)

CT of SQ: SW (See section 2.11.1)

A	Definitely mam. And that my thoughts, my thought system that I think of any random day I can see how I'm thinking. Like the other day I just paused a bit to think about, like when a thought develops, you told us like I think maybe last year... ever since I've been doing it mam, where the thought develops. Even in class my teacher caught me daydreaming and asking me to wake up and do my work and things like that, because it's actually very interesting mam to see your thought like in your mind
I	Have you got that right yet? To actually at that moment think about it and then change the thought?
A	I haven't yet gone so far, I've just been thinking, like going to the source of the thought.
I/	You spoke about the thoughts in your mind. Can you tell me what the difference is between the mind and brain
A	Yes...yes they are different. That was a interesting one too. I never thought about it till when mam taught us that. I always thought like the brain and the mind are like the same but I never thought about it is the difference
I	So tell me what you know now.
A	I think how can I say the brain it's like lets say when you have a brain operation you can see the brain in your head but you can't really see the mind and that's where your thoughts come from <i>Can distinguish between the brain and the mind? (See section 2.9.3)</i>
I	From the conscious mind or the sub-conscious mind?
A	(Thinking) Isn't it from both?
I	Well remember I taught you the difference between the two. Do you remember the power point presentation? <i>Can distinguish between the conscious and the subconscious mind? (See section 2.9.3)</i>
A	Oh yes that one... like the conscious mind is like on a small part but the sub-conscious is like 90% or something. Uhm..ya it's the thoughts that you put into your subconscious mind that makes you like when you are a child you learn certain things and they stick with you because its what your sub-conscious mind thinks...it's like your bad habits
A	Well I think you have learnt quite a bit. Remember you can reprogramme you sub-conscious mind and you've started to do it already.
I	Now let's talk about connectedness. Remember that power point you about how we're all connected? What are you views about connectedness?
A	Ok my, can I start by saying that I did know that we are all connected before the classes. I did know that in some way, maybe I didn't know what connects us, we are all unique and different, but I did know some way we are connected. I didn't know, I don't know how to say this but, what's the word I'm looking for? But I didn't know how to use that like to, how's that going to help me
I	You are still not a hundred percent sure on that one <i>Understands the power of thought (See section 2.9.3)</i>
A	Like in the activity I think you mentioned that we are all the same and has a lot do with energy... <i>I sort of understand those laws but can't express it.</i> All I know we are connected and our thought they are connected ...if you think positive it can affect others

I	Well it seems you understand how powerful a thought can be. Let's move. I'm going to ask you a different question now? Do you think SQ can help to unite students even if they come from different cultures?
A	Ya you see in the school...like some comments that people make, even like, even though it's a joke, it's actually with a lot of discrimination stereotypical jokes and ideas, but in the class when we started I remember that everyone was with the people they felt comfortable to be with. And I think I also had that thing of I'm more comfortable with F/B/1 than F/W/3, cause I don't know, OK I know (M/W/10) but we never really...would be together
I	Why was that?
A	Well I thought F/W/3 doesn't like my kind of crowd but it's amazing, I think two weeks ago actually I was thinking a lot about that, how I was sitting next to her... I wouldn't mind sitting next to anyone so it like unified us in a way. It actually teaches us basically acceptance. And you learn more about another community or another race
I	So you are more accepting?
A	Not accepting it, I have to accept it, its understanding it and actually it's like taking something out of it, learning from that person and, ok but I'm also going a bit far off course, but I haven't seen any kind of separation between us. I'm sure like if you can have another, I'm sure like at a group meeting that you guys had
I	Our focus group interview?
A	Ya...Cause M/W/9 told me that he had a fantastic time, F/B/3 then told me it was good, asking me why wasn't I there and... it shows we are unified It just shows how unified we've become. So it's like we all started the journey as individuals and ended it as, I don't want to say a team, but we've ended it as, I don't know.. as classmates...It definitely can unify people Believes SQ has the capacity to unite all people alluding to CT of SQ (celebrating diversity) (See section 2.11.7)
I	Now tell me, In what way do you think, do you think that any of these activities that we have done, can be implemented in schools?
A	I was about to get to that now, I think if you could have it in school curriculum even if you spend a small time on the breathing for example that it can really change, cause I've learnt a lot about myself. And if they can teach the teachers the way you have done it for us, and how to teach SQ I think it can really change a lot Place in curriculum: Life Orientation
I	Where do you think it should start?
A	I see this part of Life Orientation cause Life Orientation speaks about relationships and religion and everything else
I	Well you have taught me a lot today. So now I'm going to ask you one more question? What was the main lesson that you learnt about SQ?
A	Well it all started, as I say in this time that we have been, in this period, with the classes and things, so in a way it has, I implemented it in my social life. Ok I haven't been speaking about the classes with every one, but I've learnt a lot from it, especially knowing, learning that, cause there aren't, cause you used to surrounding yourself with people similar to you,

Lessons learnt: Social sensitivity (CT of SQ) (see section 5.5.3.5)

<p>Has capacity to view people from different perspectives CT of SQ (See section 2.10.)</p>	
<p>CT of SQ: Becoming field-independent [FI] (See section 2.10.8)</p>	<p>and I've learnt that people's personalities are different and we should be acceptant of that, and we shouldn't look down on <u>some one</u> because of their kind of personality, because it come from a lot of things, like you said, the upbringing, that his dogmatic ideas that his parents taught him or like his religion, what he's been taught. So what I can say, it has made me more acceptant of other people. I <u>reflect more</u> on my mistakes and think about how I could handle a situation better and for <u>example forgiveness</u> and You must try and not to have negative thoughts. Think positive and you can change your life</p>
<p>I</p>	<p>Well my dear child, I think that's all. Thank you for sharing all these insights with me. I think you have grown a lot. You are becoming spirituality intelligent. <u>how does that sound?</u></p>
<p>A</p>	<p>Ya thanks mam I think so too. I hope we can have other classes again in <u>the future</u>.</p>

Expresses wish for continuation of programme.

MEDITATION TECHNIQUE: “BEING-IN-THE-PRESENT-MOMENT”

This mediation technique takes five minutes and should be done twice a day. It will keep you focused in present moment!

1. Find a balanced and comfortable posture, not stiff or slouching in your seat.
2. Start with connecting to the sense of touch, the most immediate sense. Connect with your feet on the ground, the weight of your body as it is distributed through your seat. Feel the touch of your clothes on your skin, and the air on your face and hands.
3. Be aware of taste and smell around you.
4. Then be aware of sight. What are you seeing in your mind at the moment? Connect with it.
5. Connect with the hearing, starting with those sounds close to you, then allow the hearing to run slowly out, encompassing more sounds from the street outside, letting it run right out to the furthest sounds, embracing all of them.
6. Now connect with the silence beyond all sounds, and be aware of inner space which is unspoken: that in which all senses are contained, all thoughts seen and all emotions felt.
7. Centre yourself at that quite space. Simply rest.

APPENDIX 14: HOW RELIGION AND SPIRITUALITY EVOLVES

m/w/9

How religion and spiritual life evolves

Like most people, I was part of a specific religion since birth. In my case it was Christianity. It was only a small part of my life and I didn't really think about it until grade ten. I started paying attention to what I was taught through my religion and thought about how it will impact my life and change it.

Since then I tried to live the way Christianity taught me, change how I am to other people and how I think of them. Because of quotes from wise people and their opinions, like Nelson Mandela, and books about happiness, I managed to learn what the most important things in life are. Relationships, compassion toward others and the ability to love are the only things life is about. It is also some of the only constants in most religions.

Some people follow their religion blindly without trying to live it, and miss the point of it entirely. Then you get people like Nelson Mandela and Mohandas Gandhi. They are both strong in their religion and they have the ability to live it out so that other people can see what is right and learn from them. They were both spiritual leaders of the world and made a big difference in a lot of people's lives.

If you are of a high spiritual level you begin to ascend to a higher level of religion. You can do this by changing your mindset. To evolve spiritually techniques that are centuries old, like meditation is used. Other techniques of visualization can also be used. With these techniques I have succeeded in changing my mindset and find it to be compassionate toward other people a lot easier.

SQ is a great way to learn about spiritual life, and also a great way to evolve your religion and change it by making it something more physical.

APPENDIX 15: UNIVERSAL LAWS YOU CANNOT BREAK

UNIVERSAL LAWS YOU CANNOT BREAK

If you do – it will come back to you!!

F/W/3

THE LAW OF DIVINE ORDER	Everything is connected!!!
<p>What is your understanding of this law?</p> <p>Everything and everyone is connected. Every decision you make causes a ripple effect that can come back to you like if you do a good thing, good things happen and same with a bad thing just like in the bible what you reap you will sow. Everyone is connected by the law of vibration.</p> <p>How can this knowledge make you: vibration.</p> <p>More self-aware?</p> <p>I would say this law will make you more careful about what you do and how you treat people, and also it opens your mind to where you can improve yourself to try and stay positive.</p> <p>Appreciate differences in people</p> <p>It opens up my eyes. I see people differently I see when someone is a joker or when someone is a serious person. I don't think people are all the same anymore.</p>	
THE LAW OF VIBRATION	If the brain cells that you have activated have sad or negative thoughts you will move into the negative vibration
<p>If you break this law, what effect will this have on you?</p> <p>It depends on what vibration you are on like the negative vibration brings in negative thoughts about yourself breaking this law, I don't think it is possible the vibration are always there that's why it is a set law, Just on different emotions and some are felt more than others like anger and rejection.</p> <p>What effect will this have on others?</p> <p>The strongest vibrations are negative ones, will affect those around you people will feel the vibrations and they will also change to that vibrations. I can feel the negative and positive vibration I have learned to block out the negative because of the ripple effect it had on me, because a lot of people I knew were negative it changed me a lot.</p>	

It is important because... So we can see the full picture of a situation in order to solve it or to move past it if you can't find a solution.

THE LAW OF RHYTHM:

Everything has a season

JUST SAY: "THIS TOO WILL PASS"!

This means that.... Bad times and good times are just times that will pass by you, you are the one who needs to make the best of ~~year~~ those times and try not to get stuck in the bad situations and to not live in the past and just keep the good memories.

What values can you develop if you understand this law?

To move forward which is a skill

Compassion

Love

Joy.

THE LAW OF RELATIVITY

Your problems may be your life challenges – You are able to deal with them. Compare our problems with others - they may be less/more: you can deal with them!!

After thinking about the meaning of this law, discuss how you will now be able to:

Look at a situation from another perspective

This would require a person to stay objective to not have a side, but to see things from both perspectives so people can see the problem and where it started and how to end it.

Understand the value of suffering

Everyone looks at suffering different some see it as a curse they are born to it, which is what I thought for a long time, till I realized that my problems and situations made me a stronger person it was to build my strength before I step into the world. God wouldn't give me a situation that I can't handle or solve.

<p>How can you change the situation?</p> <p>To change the situation you need to change your vibration from a negative to a positive by doing meditation or some thing that will make you feel better.</p>	
<p>"AS ABOVE SO BELOW, SO BELOW SO ABOVE":</p>	<p>Everything in the physical world has its correspondence in the universe and visa versa</p>
<p>How would you explain this law to a friend so that she or he could understand it?</p> <p>From a religious point of view I think a better world is what we should strive for like the world above or just like an individual as within so without meaning you should project your true self inside and out.</p>	
<p>THE LAW OF CAUSE AND EFFECT</p>	<p>What you sow you will reap!!</p>
<p>Give a practical example to illustrate the importance of understanding this law.</p> <p>This law is if you give happiness then you will receive happiness. If you portray bitterness then that is what you will receive.</p>	
<p>THE LAW OF ATTRACTION</p>	<p>We create the things that come into our lives</p>
<p>How will this law help you to think before you act?</p> <p>This will help you to see life in a better light, therefore to move forward after a bad situation, instead of being bitter and only keep living in the past which brings its own evil some times within yourself.</p>	
<p>THE LAW OF PERPETUAL TRANSMUTATION OF ENERGY</p>	<p>Energy moves from a higher to a lower frequency</p>
<p>This means that...</p> <p>Energy is a constant and all around us it moves around it is also energy within the brain that can come together to connect us to the unified field or the universal field.</p>	

Look at your answers again. How did your understanding of these laws help you to develop SQ?

I would say my SQ is still in the developing stages because I can't control it and I don't understand all the laws well enough to use it to my advantage. I did realise one thing while doing this activity and that was that all these laws are connected and have a similar meaning in some small way which makes it significant. I have learned a lot like to stay positive this has led me to do research on meditation. It was an interesting experience and I have not yet tried everything. The laws have made me look at the world differently and for me the best part is it has opened my imagination again. I want to write scripts and book one day and finish the stories I wrote when I was young. It has opened my eyes so much to see a different world. I haven't found my occupation yet, but it is because I am so picky and indecisive about what I want to do, because there are so many things I want to try. And these laws will help me on my Journey to hopefully make the right decisions. It has opened my eyes to all the possibilities.

APPENDIX 16: BECOMING A SPIRITUALLY INTELLIGENT LEADER

F/B/I

BECOMING A SPIRITUALLY INTELLIGENT LEADER

Self-awareness: Intense self-awareness provides a sense of focus and often confers a deep sense of peace.

Give an example where this SQ trait will help you as a leader.

Being in a leadership position, I often face stressful situations where I have a lot to deal with but apply this trait helps me focus and sets me at peace.

Led by vision and values: Visions themselves are based on deep values, with these values comprising some of the fundamental values that all fall into one or more of the following categories:

- *Personal values.* These may relate to your own life. For example, excellence, honesty, humility, compassion and resilience.
- *Interpersonal values.* These relate the relations that you may have towards other students for example, respect and trust.
- *Transpersonal values.* These encompass universal values and include tolerance, forgiveness and caring.

To what extent do you recognise these values in yourself?

The first two are very clear to me but the last one however is not really because I am short-tempered and because I've been hurt deeply, I find it hard to forgive.
Are there areas that you feel you need to improve?

Definitely in the transpersonal values.

As a leader, how will this help you to become more spiritually intelligent?

Identifying the three values, understanding them then applying them will surely enhance my inner leader.

Celebrating diversity requires that you recognise that truth is multifaceted, perhaps infinite and that there is no "one best way".

A real-life example: A Rastafarian was expelled from a school because he wouldn't cut off his dreadlocks. Do you agree that the learner should be expelled?

Certainly not I do not agree with this!
We should all be free to be who we want to be!

Even if this goes beyond your own belief system how will you deal with such sensitive issues in a multi-cultural and –religious school context if you had a say?

Some rules are set out that don't even make sense
how does this child's hair style effect any teacher or
students? Hence why is he being discriminated against!

Field independence would enable you to be steady, focused, steadfast, independently minded, dedicated and committed to what you believe is right and the courage to stand up for it.

If you think a teacher or the principal has treated a learner unfairly and the learner confides in you about it, how will you deal with the situation?

I am not one who is afraid to speak up, if
something wrong has happened I will be the first
to ask why. I would go to another teacher and seek advice
then address the matter further.

Reframing requires you to stand back from a situation or problem and look for the "bigger picture". For example: Two learners are fighting and you need to mediate. You have an opportunity to develop this SQ trait, how will you resolve the situation?

In my position I am told that it is my duty
to break up the fight before anyone gets hurt.

Holism is a defining quality of SQ and relies heavily on intuition. To be holistic means you are reflective and broad-minded.

Describe a situation where you will need to be holistic as a leader?

If I am placed in a position where I have been put in charge for a certain task and we fail at completing it, I need to be holistic and find a plan B.

IN GENERAL:

Which SQ trait (mentioned above) do you strongly identify with? In other words you know you have it! Explain why.

Personal values: Because of my upbringing and religious views, I was raised to be compassionate, honest, etc.

As a leader, which SQ trait is your weakest? Explain why?

The ability to forgive: If a person messed up, why give them a second chance to hurt me again. That is what I lack.

What will you need to change in order to develop this trait?

Peace and acceptance that not everyone is like me, we all make mistakes.

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Peace and acceptance that not everyone is like me, we all make mistakes.

APPENDIX 17 THE BIG SIX QUESTIONS

“THE SIX BIG QUESTIONS”

The questions below are designed to help to know yourself deeply and find what is truly important to you. We all have an unexpressed potential; the exercises are specifically designed to help you find yours.

What do I absolutely love in life?

Think about any 5 activities that get you excited and enthusiastic and make you feel most alive. This can be absolutely anything: music, sports, cooking, teaching others, learning, watching movies—anything. Within your love for these things lies deep passion.

What comes easy to you?

Describe any five activities, hobbies, or anything else that you do that you complete with ease. Within these lie greatest strengths.

What would I stand for if I knew no one would judge me?

List 5 things you would do if you weren't afraid, even your wildest dreams. This will help you discover your greatest values.

If my life had absolutely no limits and I could have it all and do whatever I wanted, what would I choose to have and what would I choose to do?

Describe your ideal lifestyle. What would you do throughout the day if you knew that you were bound to be successful, what kind of person you would be, how much money you would earn, and where you would live? This question allows you to realise who you would truly want to be if there were no limits. By doing the exercise you can begin working towards the life that you truly want to create

What would I do if I had one billion dollars?

List 5 things that you would really love to do if you had all the money in the world. Then what would you do with your time? This question helps you to think without limitations. When we are able to remove limitations and boundaries, we can discover what we really want to do.

Who do I admire most in the world and why?

What you admire about others is also a quality that is in you. Know that you admire someone because they have similar qualities to you.

If you had to write a paragraph about yourself after this exercise; who would you be?

Don't be afraid if you are still unsure. Just become more self-aware. Soon you will awaken to know your purpose. You will define it. You will also know that the light and wisdom deep within you, your spiritual intelligence, will guide you in this definition. Once you know, be grateful—it opens the door to live your purpose. Few people have this opportunity.